

1925

# EVANGELICAL YEAR BOOK



St. Louis

EDEN PUBLISHING HOUSE

Chicago



# **Evangelical Year-Book**

**For The Year Of Our Lord**

**1925**

Published Annually in November by  
the Evangelical Synod of North America.

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## **Be Strong!**

**Be Strong!**

We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

**Be Strong!**

Say not the days are evil—who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

**Be Strong!**

It matters not how deep intrenched the wrong,  
How hard the battle goes, the day, how long.  
Faint not, fight on! Tomorrow comes the song.

*Maltbie D. Babcock.*

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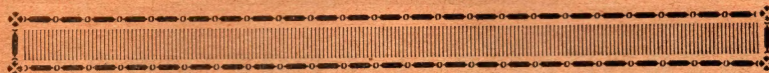
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### The Year 1925

The year 1925 A. D. is a common year of 365 days. Of the Jewish era it is the 5686th; of the Mohammedan the 1344th. Since the beginning of the Reformation it is the 408th, and since the beginning of American independence it is the 149th.

### Eclipses

In the year 1925 there will be four eclipses, two of the sun and two of the moon.

1. Total eclipse of the sun, January 24, visible in southern part of the United States.
2. Partial eclipse of the moon, February 8-9, visible in the eastern part of North America.
3. Annular eclipse of the sun, July 20-21, invisible in the United States.
4. Partial eclipse of the moon, August 4, visible in western part of North America.

### The Planets

#### Morning Stars

*Mercury*: January 1 to March 5;  
April 18 to June 20; August  
25 to October 7, and after De-  
cember 11.

*Venus*: January 1 to April 24.

*Mars*: After September 13.

*Jupiter*: January 1 to July 10.

*Saturn*: January 1 to May 1; af-  
ter November 9.

*Uranus*: March 12 to September  
16.

*Neptune*: January 1 to February  
11; after August 15.

#### Evening Stars

*Mercury*: March 5 to April 20;  
June 20 to August 25; October  
7 to December 11.

*Venus*: After April 24.

*Mars*: January 1 to September  
13.

*Jupiter*: After July 10.

*Saturn*: May 1 to November 9.

*Uranus*: January 1 to March 12;  
after September 16.

*Neptune*: February 11 to August  
15.

### Dates for Easter until 1935

1925 .....	April 12	1861 .....	April 12
1926 .....	April 4	1932 .....	March 27
1927 .....	April 17	1933 .....	April 16
1928 .....	April 8	1934 .....	April 1
1929 .....	March 31	1935 .....	April 21
1930 .....	April 20		





**"Sing unto Jehovah, all the earth; show forth his  
salvation from day to day. Declare his glory among  
the nations, his marvellous glory among the peoples,"**  
1 Chron. 16: 23, 24.

Week	Days Month	<b>January 1925</b>		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises
				HM	HM	H M
T	1	<i>New Year's Day</i>	Psalm 90	7.18	4.49	A.M.
F	2	Wilhelm Loehe † 1872	Luke 2: 41-52	7.18	4.50	12.20
S	3	Gordius † 303	Matt. 3: 1-17	7.18	4.51	1.20
<b>1 Sunday after New Year Titus 3: 4-8; Matt. 2: 13-23</b>						
S	4	Moses Stuart † 1852	Isa. 40: 1-6	7.19	4.51	2.18
M	5	Johann Hess † 1547	Matt. 4: 1-11	7.19	4.52	3.15
T	6	<i>Epiphany</i>	John 1: 19-34	7.19	4.53	4.12
W	7	Widukind baptized 785	John 1: 35-52	7.19	4.54	5.05
T	8	Battle of New Orleans 1815	John 2: 1-12	7.19	4.55	5.58
F	9	Galileo Galilei † 1642	John 2: 13-22	7.19	4.56	rises
S	10	Karl von Linne † 1778	John 3: 1-21	7.19	4.57	5.43
<b>2 First Sunday after Epiphany Rom. 12: 1-5; Luke 2: 41-52</b>						
S	11	Francis S. Key † 1843	John 3: 26-36	7.19	4.58	6.38
M	12	Johann H. Pestalozzi 1746	John 4: 1-26	7.19	4.59	7.35
T	13	George Fox † 1691	John 4: 27-43	7.18	5.00	8.33
W	14	Edmund Halley † 1742	John 4: 46-54	7.18	5.01	9.32
T	15	St. L. Deac. Home dedi. 1893	Luke 4: 16-30	7.17	5.02	10.33
F	16	Johann A. Neander 1789	Luke 5: 1-11	7.17	5.03	11.36
S	17	Benjamin Franklin 1706	Mark 1: 23-34	7.17	5.04	A.M.
<b>3 Second Sunday after Epiphany Rom. 12: 6-16; John 2: 1-11</b>						
S	18	Daniel Webster 1782	Mark 1: 35-45	7.16	5.05	12.39
M	19	Hans Sachs † 1576	Luke 5: 17-32	7.16	5.06	1.45
T	20	John Howard † 1790	John 5: 1-16	7.15	5.07	2.54
W	21	Matthias Claudius † 1821	Luke 6: 1-11	7.15	5.09	4.02
T	22	Constantine † 337	Luke 6: 12-26	7.14	5.10	5.12
F	23	Guido F. Vorbeck 1830	Matt. 5: 1-16	7.13	5.11	6.14
S	24	Gold discovered in Cal. 1848	Luke 6: 27-38	7.13	5.12	sets
<b>4 Third Sunday after Epiphany Rom. 12: 16-21; Matt. 8: 1-13</b>						
S	25	Philip Jacob Spener 1635	Luke 7: 2-16	7.12	5.13	6.44
M	26	Polycarp † 167	Luke 7: 17-35	7.11	5.15	7.54
T	27	Chrysostom 347	John 7: 36-50	7.11	5.16	9.01
W	28	Pastor Adolf Baltzer † 1880	Matt. 12: 22-37	7.10	5.17	10.06
T	29	Ernst Moritz Arndt † 1860	Matt. 12: 38-50	7.09	5.18	11.09
F	30	Thirty Year War ended 1648	Matt. 13: 1-8; 18-23	7.08	5.19	A.M.
S	31	Charles H. Spurgeon † 1892	Mt. 13: 24-30, 36-43	7.07	5.20	12.09

#### MOON'S PHASES

First Quarter, 1st, 5:25 P. M.      Last Quarter, 17th, 5:32 P. M.  
Full Moon, 9th, 8:46 P. M.      New Moon, 24th, 8:44 A. M.  
First Quarter, 31st, 10:42 A. M.



"Surely his salvation is nigh them that fear him,  
that glory may dwell in our land. Mercy and truth are  
met together; righteousness and peace have kissed each  
other," Psalm 85: 9, 10.

Week	Days	Month	<b>February 1925</b>		Sun Sun Moon		
					rises sets rises	HM HM H M	
			MEMORABLE DAYS	Bible Readings			

**5** Fourth Sunday after Epiphany Rom. 13: 8-10; Matt. 8: 23-27

S	1	Ignatius †	107	Mt. 13: 31-35, 44-51	7.07	5.21	1.07
M	2	First C. E. Society org.	1881	Mark 4: 35-41	7.06	5.22	2.04
T	3	Ansgar †	865	Mark 5: 1-20	7.05	5.23	2.59
W	4	Rhabanus Maurus †	856	Luke 8: 41-56	7.04	5.24	3.52
T	5	Thomas Carlyle †	1881	Luke 9: 1-10	7.03	5.25	4.42
F	6	France rec. Ind. of U. S.	1778	Luke 9: 11-17	7.02	5.27	5.29
S	7	George Wagner †	1527	Matt. 15: 21-28	7.01	5.28	6.13

**6** Septuagesima Sunday Matt. 20: 1-16; 1 Cor. 9: 24—10: 5

S	8	Alex. H. Mackay †	1890	Matt. 15: 29-39	7.00	5.29	rises
M	9	Ern. W. Hengstenberg †	1804	Matt. 16: 1-12	6.59	5.30	6.29
T	10	Canada a Brit. Prov.	1764	Mark 8: 22-38	6.58	5.31	7.26
W	11	Thomas A. Edison	1847	Matt. 17: 1-23	6.57	5.33	8.27
T	12	Abraham Lincoln	1809	Matt. 18: 12-35	6.56	5.34	9.29
F	13	Cotton Mather †	1728	John 7: 1-17	6.54	5.35	10.32
S	14	<i>St. Valentine's Day</i>		John 8: 1-12	6.53	5.36	11.37

**7** Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19—12: 9

S	15	Gotthold Eph. Lessing †	1781	John 10: 1-18	6.52	5.37	A.M.
M	16	Philip Melanchthon	1497	Luke 10: 1-20	6.51	5.38	12.43
T	17	Michelangelo †	1564	Luke 10: 21-42	6.49	5.40	1.49
W	18	Martin Luther †	1546	Luke 12: 1-12	6.48	5.41	2.55
T	19	Nicholas Copernicus	1473	Luke 12: 13-27	6.47	5.42	3.58
F	20	L. Nollau †	1869	Luke 13: 1-17	6.45	5.43	4.55
S	21	Benedict Spinoza †	1677	John 11: 1-20	6.44	5.44	5.47

**8** Quinquagesima Sunday Luke 18: 31-32; 1 Cor. 13

S	22	George Washington	1732	John 11: 21-44	6.43	5.45	6.32
M	23	Barth. Ziegenbalg †	1719	Luke 14: 15-27	6.42	5.46	sets
T	24	<i>Shrove Tuesday</i>		Luke 15: 1-10	6.41	5.47	7.46
W	25	<i>Ash Wednesday</i>		Luke 15: 11-32	6.39	5.48	8.51
T	26	Christ. perm. in Japan	1873	Luke 16: 1-15	6.38	5.49	9.53
F	27	Schmalkald Articles	1531	Luke 16: 14-31	6.36	5.50	10.54
S	28	Berlin Miss. Soc. org.	1824	Luke 17: 12-30	6.35	5.51	11.53

#### MOON'S PHASES

Full Moon, 8th, 3:48 P. M. Last Quarter, 16th, 3:40 A. M.  
New Moon, 22nd, 8:11 P. M.



"For we have not a highpriest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin," Heb. 4: 15.

Week	Month	Days	March 1925		Sun	Sun	Moon		
					rises	sets	rises		
			MEMORABLE DAYS		Bible Readings		HM	HM	H M
9			Invocavit, 1st Sunday in Lent		Matt. 4: 1-11; 2 Cor. 6: 1-10				
S	1	Moravian Church estab.	1457	Luke 16: 1-14	6.33	5.52	A.M.		
M	2	John Wesley †	1791	Luke 18: 15-30	6.32	5.53	12.50		
T	3	Peace Treaty, Paris	1871	Matt. 20: 1-16	6.31	5.54	1.44		
W	4	Bible Soc. in Rome org.	1872	Luke 19: 1-10	6.29	5.56	2.36		
T	5	Thomas Aquinas †	1274	Luke 19: 11-28	6.27	5.57	3.24		
F	6	F. W. v. Bodelschwingh	1831	Matt. 20: 20-34	6.26	5.58	4.08		
S	7	Brit. and For. Bible Soc.	1804	John 12: 1-11	6.24	5.59	4.50		
10			Reminiscere, 2nd Sun. in Lent		Matt. 15: 21-28; 1 Thess. 4: 1-7				
S	8	H. W. Beecher †	1887	Psalm 22: 1-23	6.23	6.00	5.28		
M	9	Ger. Ev. Miss. Soc. org.	1865	Matt. 21: 1-17	6.21	6.01	6.02		
T	10	Benjamin West †	1820	Matt. 21: 18-32	6.20	6.02	6.35		
W	11	Salzburgers arrive	1734	Mark 12: 1-12	6.18	6.03	rises		
T	12	Henry Bergh †	1888	Matt. 22: 1-14	6.17	6.04	8.26		
F	13	Alaska purchased	1857	Luke 21: 1-4	6.15	6.04	9.29		
S	14	Johann Semler †	1791	John 12: 20-36	6.14	6.05	10.35		
11			Oculi, Third Sunday in Lent		Luke 11: 14-28; Eph. 5: 1-9				
S	15	Thomas Cranmer †	1556	Luke 21: 5-22	6.13	6.06	11.42		
M	16	Wilhelm Baur	1826	Matt. 24: 45-51	6.11	6.07	A.M.		
T	17	Georg Neumark †	1621	Matt. 25: 1-13	6.10	6.08	12.47		
W	18	Alexander	251	Matt. 25: 14-30	6.08	6.09	1.50		
T	19	David Livingstone	1813	Matt. 25: 31-46	6.06	6.10	2.47		
F	20	Johann E. Gossner †	1858	Luke 22: 1-6	6.05	6.11	3.40		
S	21	Johann Sebastian Bach	1685	Luke 22: 7-14	6.03	6.12	4.26		
12			Laetare, Fourth Sunday in Lent		John 6: 1-15; Gal. 4: 21-31				
S	22	Wolfgang v. Goethe †	1832	John 16: 1-16	6.01	6.13	5.08		
M	23	Jonathan Edwards †	1758	Luke 22: 24-30	6.00	6.14	5.45		
T	24	Henry W. Longfellow †	1882	John 13: 1-20	5.58	6.15	6.18		
W	25	Slave tr. abol. in Eng.	1807	Luke 22: 15-23	5.57	6.16	6.51		
T	26	Ludwig v. Beethoven †	1827	John 13: 33-38	5.55	6.17	sets		
F	27	Herm. Th. Wangemann	1818	Luke 22: 31-38	5.54	6.18	9.39		
S	28	Johann Amos Comenius	1592	Mark 14: 26-31	5.53	6.19	10.38		
13			Judica, Fifth Sunday in Lent		John 8: 46-59; Heb. 9: 11-15				
S	29	Charles Wesley †	1788	John 17	5.51	6.19	11.34		
M	30	Friedrich Aug. Tholuck	1799	Matt. 26: 36-46	5.50	6.21	A.M.		
T	31	Japan opened	1854	John 18: 1-12	5.48	6.21	12.28		

#### MOON'S PHASES

First Quarter, 2nd, 6:06 A. M.      Last Quarter: 17th, 11:21 A. M.  
 Full Moon, 10th, 8:20 A. M.      New Moon, 24th, 8:02 A. M.



**“But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his spirit that dwelleth in you,” Romans 8:11.**

Days Week	Month	<b>April 1925</b>			Sun	Sun	Moon
					rises	sets	rises
		MEMORABLE DAYS		Bible Readings	HM	HM	H M
W	1	Dr. W. Harvey	1578	Jno. 18:13-14, 19-23	5.46	6.23	1.18
T	2	Thomas Jefferson	1743	Matt. 26: 57-68	5.45	6.23	2.04
F	3	Reginald Heber †	1826	Matt. 26: 69-75	5.43	6.25	2.46
S	4	Ambrose †	397	Luke 22: 66-71	5.41	6.25	3.25

**14** Palm Sunday Matt. 21: 1-9; Phil. 2: 5-11

S	5	Robert Raikes †	1811	Isa. 53: 1-12	5.40	6.27	4.00
M	6	Albert Duerer †	1528	Luke 23: 1-16	5.38	6.28	4.33
T	7	Joh. Hinrich Wichern †	1881	Luke 23: 1-32	5.37	6.29	5.05
W	8	M. Chemnitz †	1586	Luke 23: 33-48	5.35	6.30	5.38
T	9	<i>Mauudy Thursday</i>		John 19: 18-34	5.33	6.31	rises
F	10	<i>Good Friday</i>		Matt. 27: 50-61	5.32	6.32	8.24
S	11	David Zeisberger	1720	Matt. 27: 62-66	5.30	6.33	9.33

**15** Easter Sunday Mark 16: 1-8; 1 Cor. 5: 6-8

S	12	Adoniram Judson †	1850	John 20: 1-10	5.29	6.33	10.40
M	13	<i>Easter Monday</i>		John 20: 11-18	5.28	6.34	11.45
T	14	Horace Bushnell	1802	Psalm 16	5.26	6.35	A.M.
W	15	Abraham Lincoln †	1865	Job 19: 23-29	5.25	6.36	12.45
T	16	Peter Waldus †	1197	Matt. 28: 9-15	5.24	6.37	1.38
F	17	Luther in Worms	1521	Luke 23: 13-27	5.22	6.38	2.26
S	18	Germant'n slav. protest	1688	Luke 24: 28-35	5.21	6.39	3.08

**16** Quasimodogeniti Sunday John 20: 19-31; 1 John 5: 4-10

S	19	Battle of Lexington	1775	Luke 24: 36-43	5.19	6.40	3.44
M	20	Pastor Geo. Wall †	1867	Luke 24: 44-49	5.18	6.41	4.17
T	21	Anselm of Canterbury †	1109	Psalm 22	5.16	6.42	4.50
W	22	Origen †	251	Psalm 8	5.15	6.43	5.21
T	23	Wm. Shakespeare †	1616	Isa. 63: 7-16	5.14	6.44	5.54
F	24	Wilfrid †	709	Isa. 35: 3-10	5.12	6.45	sets
S	25	Oliver Cromwell	1599	Hosea 6: 1-11	5.11	6.46	9.24

**17** Misericordias Domini Sun. John 10: 12-16; 1 Pet. 2: 21-25

S	26	Alexander Duff	1806	John 20: 27-40	5.09	6.47	10.19
M	27	U. S. Grant	1822	Rom. 4: 13-25	5.08	6.48	11.11
T	28	Friedrich Myconius †	1546	Heb. 10: 19-31	5.07	6.49	11.59
W	29	Pastor Wilh. Binner	1805	Heb. 11: 1-10	5.05	6.50	A.M.
T	30	Washington inaug.	1789	Rom. 14: 1-10	5.04	6.51	12.42

#### MOON'S PHASES

First Quarter, 1st, 2:11 A. M. Last Quarter, 15th, 5:39 P. M.  
Full Moon, 8th, 9:32 P. M. New Moon, 22nd, 8:27 P. M.  
First Quarter, 30th, 9:19 P. M.



**"For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land," Cant. 2: 11, 12.**

Week	Days	Month	<b>May 1925</b>		Sun		
			<b>MEMORABLE DAYS</b>	<b>Bible Readings</b>	rises	sets	Moon rises
					H M	H M	H M
F	1		Battle of Manila 1898	1 Pet. 1: 3-12	5.03	6.52	1.22
S	2		Athanasius † 373	1 Pet. 1: 17-25	5.02	6.53	1.59
<b>18 Jubilate Sunday</b> John 16: 16-23; 1 Pet. 2: 11-20							
S	3		Monica † 388	1 Cor. 15: 1-10	5.01	6.53	2.32
M	4		Alexander Vinet † 1847	1 Cor. 15: 12-21	5.01	6.54	3.04
T	5		Napoleon Bonaparte † 1821	1 Cor. 15: 35-50	4.59	6.55	3.36
W	6		Alex. von Humboldt 1859	1 Cor. 15: 51-58	4.58	6.56	4.07
T	7		Pacific R. R. completed 1869	2 Tim. 2: 5-13	4.57	6.57	4.41
F	8		American Bible Society 1816	Phil. 2: 5-11	4.55	6.58	5.18
S	9		Zinzendorf † 1760	1 Pet. 2: 19-25	4.54	6.59	rises
<b>19 Cantate Sunday</b> John 16: 5-15; James 1: 17-21							
S	10		London Rel. Tract Soc. 1799	John 21: 1-14	4.53	7.00	9.34
M	11		Johann Arndt † 1621	John 21: 15-25	4.52	7.01	10.39
T	12		Samuel Marsden † 1838	1 Cor. 13	4.51	7.02	11.36
W	13		Jamestown founded 1607	Psa. 118: 14-24	4.50	7.03	A.M.
T	14		Gabriel Fahrenheit 1567	Col. 3: 1-15	4.49	7.04	12.25
F	15		Kaspar Olevianus † 1587	Heb. 7: 26-8: 10	4.48	7.05	1.10
S	16		Denmark liber. slaves 1821	Heb. 9: 11-28	4.47	7.06	1.47
<b>20 Rogate Sunday</b> John 16: 23-30; James 1: 22-27							
S	17		Joachim of Floris † 1201	Ezek. 37: 1-13	4.47	7.07	2.21
M	18		Amer. Bapt. Miss. Soc. 1814	Rom. 6: 1-11	4.45	7.07	2.54
T	19		India Mission assumed 1884	Rom. 8: 1-17	4.45	7.08	3.24
W	20		John Eliot † 1690	Isa. 44: 1-6	4.44	7.08	3.55
T	21		<i>Ascension Day</i>	Luke 24: 50-53	4.43	7.10	4.27
F	22		Nathaniel Hawthorne † 1864	Acts 1: 1-12	4.42	7.11	5.01
S	23		Girolamo Savonarola † 1498	John 17: 11-26	4.41	7.12	5.38
<b>21 Exaudi Sunday</b> John 15: 26-16: 4; 1 Peter 4: 7-11							
S	24		John G. Paton 1824	2 Cor. 4: 7-14	4.41	7.13	6.20
M	25		August. of Canterbury † 632	2 Cor. 5: 10-21	4.40	7.14	sets
T	26		Bede † 735	Num. 11: 23-30	4.40	7.14	10.40
W	27		Dante Aleghieri 1265	Ezek. 36: 22-28	4.39	7.15	11.21
T	28		John Calvin † 1564	Joel 3	4.39	7.16	11.59
F	29		Turks storm Con'tinople 1453	Joel 4: 9-21	4.38	7.16	A.M.
S	30		<i>Memorial Day</i>	Acts 1: 13-26	4.38	7.17	12.32
<b>22 Pentecost Sunday</b> John 14: 23-31; Acts 2: 1-13							
S	31		Josef Haydn † 1809	Acts 2: 1-13	4.38	7.18	1.04

#### MOON'S PHASES

Full Moon, 8th, 7:42 A. M.      New Moon, 22nd, 9:47 A. M.  
 Last Quarter, 14th, 11:45 P. M.      First Quarter, 30th, 1:53 P. M.



**"Consider the lilies of the field, how they grow;  
they toil not, neither do they spin: yet I say unto you,  
that even Solomon in all his glory was not arrayed like  
one of these," Matt. 6: 28, 29.**

Week	Days	Month	<b>June 1925</b>		Sun   Sun   Moon		
			MEMORABLE DAYS	Bible Readings	rises	sets	rises
					HM	HM	H M
M	1	J. F. Oberlin †	1826	Acts 2: 14-24	4.37	7.18	1.35
T	2	Robert Browne †	1631	Acts 2: 25-36	4.36	7.19	2.05
W	3	Frances Havergal †	1879	Acts 2: 37-47	4.36	7.20	2.37
T	4	1st Bible print. in Am.	1743	Acts 3: 1-8	4.36	7.20	3.11
F	5	Boniface †	755	Acts 3: 9-19	4.36	7.21	3.50
S	6	First Y. M. C. A. estab.	1844	Acts 4: 1-12	4.36	7.22	4.33
<b>23</b> Trinity Sunday John 3: 1-15; Rom. 11: 33-36							
S	7	Paul Gerhardt †	1676	Acts 4: 13-23	4.35	7.22	rises
M	8	Aug. Herm. Francke	1727	Acts 4: 32-37	4.35	7.23	9.25
T	9	William Carey †	1834	Acts 5: 1-11	4.35	7.23	10.21
W	10	N. Amsterdam founded	1614	Acts 5: 14-26	4.35	7.24	11.08
T	11	Roger Bacon †	1294	Acts 5: 27-34; 40-42	4.34	7.24	11.49
F	12	Wm. Cullen Bryant †	1878	Acts 6	4.34	7.25	A.M.
S	13	Luther marries	1525	Acts 7: 51-59	4.34	7.25	12.25
<b>24</b> First Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21							
S	14	<i>Flag Day</i> (1777)		Acts 8: 26-40	4.34	7.26	12.57
M	15	Magna Charta	1215	Acts 9: 1-16	4.34	7.26	1.28
T	16	Unitas Fratrum	1722	Acts 9: 17-31	4.34	7.27	1.59
W	17	Bunker Hill	1755	Acts 10: 1-16	4.34	7.27	2.30
T	18	Albert Knapp †	1864	Acts 10: 17-33	4.34	7.27	3.04
F	19	Chas. Hodge †	1878	Acts 10: 44-11: 4, 18	4.34	7.28	3.39
S	20	Basel Mission Institute	1820	Acts 12: 1-17	4.35	7.28	4.18
<b>25</b> Second Sun. after Trinity Luke 14: 16-24; 1 John 3: 13-18							
S	21	Victoria ascend. throne	1837	Acts 13: 1-15	4.35	7.28	5.01
M	22	Lieut. Ad. Greely found	1884	Acts 13: 38-51	4.35	7.28	sets
T	23	Elmhurst College dedi.	1873	Acts 14: 1-14	4.35	7.28	9.20
W	24	J. Cabot disc. Labrador	1497	Acts 14: 15-28	4.36	7.29	9.59
T	25	Augustana presented	1530	Acts 16: 1-15	4.36	7.29	10.33
F	26	Julian Apostate †	363	Acts 16: 16-28	4.36	7.29	11.06
S	27	Jos. Smith (Nauvoo) †	1844	Acts 16: 29-40	4.37	7.29	11.36
<b>26</b> Third Sun. after Trinity Luke 15: 1-10; 1 Peter 5: 6-11							
S	28	Irenaeus †	202	Acts 17: 1-15	4.37	7.29	A.M.
M	29	Amer. Board C. F. M.	1810	Acts 17: 16-34	4.37	7.29	12.06
T	30	Raymond Lully †	1315	Acts 19: 1-11	4.38	7.29	12.36

#### MOON'S PHASES

Full Moon, 6th, 3:47 P. M.      New Moon, 21st, 12:16 A. M.  
 Last Quarter, 13th, 6:43 A. M.      First Quarter, 29th, 3:42 A. M.



**"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever," Rev. 11: 15.**

Week	Days Month	<b>July 1925</b>		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises H M	sets H M	rises H M
W	1	1st World's S. S. Conv. 1889	Acts 19: 23-40	4.38	7.29	1.08
T	2	Emmaus Asyl. opened 1893	Acts 20: 1-16	4.39	7.29	1.44
F	3	Egede lands in Greenl'd 1721	Acts 20: 17-38	4.39	7.28	2.23
S	4	Independence Day 1776	Acts 21: 17-30	4.40	7.28	3.10

**27** Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23

S	5	Sir John Oldcastle 1360	Acts 21: 31-40	4.40	7.28	4.04
M	6	John Hus † 1415	Acts 23: 11-31	4.41	7.28	5.08
T	7	Hawaii annexed 1899	Acts 24: 27—25: 12	4.42	7.28	rises
W	8	Kilian † 689	Acts 27: 1-17	4.42	7.27	9.44
T	9	Braddock defeated 1755	Acts 27: 18-32	4.43	7.27	10.33
F	10	William of Orange † 1584	Acts 27: 33-44	4.44	7.26	10.58
S	11	Widow-burn. proh. India 1832	Acts 28: 1-10	4.44	7.26	11.31

**28** Fifth Sunday after Trinity Luke 5: 1-11; 1 Pet. 3: 8-15

S	12	Charles Kingsley 1819	Acts 28: 11-20	4.45	7.26	A.M.
M	13	Treaty of Berlin 1878	Acts 28: 21-31	4.45	7.25	12.02
T	14	Storming of the Bastile 1789	Gen. 1: 1-22	4.46	7.25	12.33
W	15	Jerusalem taken 1099	Gen. 1: 23-31	4.47	7.25	1.05
T	16	Anna Askew † 1546	Gen. 2: 7-24	4.47	7.24	1.40
F	17	Chr. Schwartz in India 1750	Gen. 3: 1-24	4.48	7.24	2.18
S	18	Infallibility of Pope 1870	Gen. 4: 1-16	4.49	7.23	2.59

**29** Sixth Sunday after Trinity Matt. 5: 20-26; Rom. 6: 3-11

S	19	Miss. Tanner and Jost 1885	Gen. 6: 5-22	4.49	7.22	3.45
M	20	Armada defeated 1588	Gen. 7	4.50	7.22	4.35
T	21	Friedrich Froebel † 1852	Gen. 8	4.51	7.21	5.28
W	22	Battle of Tours 732	Gen. 9: 1-19	4.52	7.20	sets
T	23	Methodist Soc. founded 1740	Gen. 9: 20-29	4.52	7.20	9.08
F	24	Thos. a Kempis † 1471	Gen. 11: 1-9	4.53	7.19	9.39
S	25	Prof. A. Irion † 1870	Gen. 12: 1-10	4.54	7.18	10.08

**30** Seventh Sunday after Trinity Mark 8: 1-9; Rom. 6: 19-23

S	26	Robert Fulton 1765	Gen. 13: 1-18	4.55	7.17	10.38
M	27	Atlantic Cable laid 1866	Gen. 14: 8-24	4.56	7.16	11.08
T	28	Fourteenth Amendment 1868	Gen. 15: 1-7	4.57	7.15	11.41
W	29	William Wilberforce † 1833	Gen. 17: 1-8	4.58	7.14	A.M.
T	30	William Penn † 1718	Gen. 18: 1-15	4.59	7.13	12.17
F	31	Ignatius of Loyola † 1556	Gen. 18: 16-38	4.59	7.12	12.59

#### MOON'S PHASES

Full Moon, 5th, 10:53 P. M.      New Moon, 20th, 3:39 P. M.  
 Last Quarter, 12th, 3:33 P. M.      First Quarter, 28th, 2:22 P. M.



“The kingdom of heaven is like unto leaven, which  
a woman took, and hid in three measures of meal, till  
it was all leavened,” Matt. 13:33.

Week	Days	August 1925		Sun.   Sun.   Moon		
				rises	sets	rises
		MEMORABLE DAYS		HM	HM	H M
S	1	Robert Morrison †	1834	Gen. 19: 1-28	5.00	7.11   1.49
<b>31</b> Eighth Sunday after Trinity Matt. 7: 15-23; Rom. 8: 12-17						
S	2	Martyrs under Nero	64	Gen. 22: 1-19	5.01	7.10   2.46
M	3	Victoria Nyanza disc.	1858	Gen. 24: 1-15	5.02	7.09   3.42
T	4	Hans Andersen †	1875	Gen. 24: 17-33	5.03	7.08   5.02
W	5	Gen. Philip Sheridan †	1888	Gen. 24: 50-67	5.04	7.07   rises
T	6	Ben Johnson †	1637	Gen. 27: 1-25	5.05	7.06   8.55
F	7	Herod Agrippa †	44	Gen. 27: 26-45	5.06	7.05   9.30
S	8	Norwegian Mission Soc.	1842	Gen. 28: 10-22	5.07	7.04   10.02
<b>32</b> Ninth Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13						
S	9	Robert Moffatt †	1883	Gen. 29: 1-20	5.08	7.03   10.33
M	10	Jerusalem destroyed	70	Gen. 31: 1-7; 17-24	5.09	7.01   11.06
T	11	Japan abol. paganism	1884	Gen. 32: 1-14; 22-23	5.09	7.01   11.40
W	12	James Russel Lowell †	1891	Gen. 33: 1-20	5.10	6.59   A.M.
T	13	Jeremiah Taylor †	1657	Gen. 37: 1-36	5.11	6.58   12.18
F	14	New Cologne Cathedral	1880	Gen. 39: 1-23	5.12	6.57   12.58
S	15	Eusebius †	303	Gen. 40: 1-23	5.13	6.56   1.42
<b>33</b> Tenth Sunday after Trinity Luke 19: 41-49; 1 Cor. 12: 1-11						
S	16	Leipsic Mission Soc.	1819	Gen. 41: 1-27	5.14	6.54   2.31
M	17	Frederick the Great †	1786	Gen. 41: 28-57	5.14	6.53   3.23
T	18	Ole Bull †	1880	Gen. 42: 1-38	5.16	6.51   4.17
W	19	Evangelical Alliance	1846	Gen. 43: 1-34	5.16	6.50   5.14
T	20	Pastor Joseph Rieger †	1869	Gen. 44: 1-18	5.17	6.49   sets
F	21	Moravian Miss. begun	1732	Gen. 45: 1-28	5.18	6.47   8.12
S	22	Santa Fe taken	1846	Gen. 46: 1-7; 28-34	5.19	6.46   8.41
<b>34</b> 11th Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10						
S	23	Increase Mather †	1723	Job. 1: 1-22	5.20	6.44   9.10
M	24	St. Bartholo. Massacre	1572	Job 2: 1-13	5.21	6.43   9.40
T	25	Council of Nicea	325	Job 42: 1-17	5.22	6.41   10.16
W	26	1st Luth. Conf. in Am.	1748	Exod. 1: 1-22	5.23	6.40   10.55
T	27	Hugo Grotius †	1645	Exod. 2: 1-25	5.24	6.38   11.40
F	28	St. Augustine †	430	Exod. 3: 1-22	5.25	6.37   A.M.
S	29	Ulrich v. Hutten †	1523	Exod. 4: 1-23	5.26	6.36   12.32
<b>35</b> 12th Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9						
S	30	Mel. College taken over	1871	Exod. 5: 1-23	5.26	6.34   1.31
M	31	John Bunyan †	1688	Exod. 7: 14-29	5.27	6.33   2.39

#### MOON'S PHASES

Full Moon, 4th, 5:58 A. M.      New Moon, 19th, 7:14 A. M.  
Last Quarter, 11th, 3:10 A. M.      First Quarter, 26th, 10:45 P. M.



"And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and they shall become one flock, one shepherd,"  
John 10: 16.

Week	Days	Month	September 1925			Sun Sun Moon		
			MEMORABLE DAYS		Bible Readings	rises	sets	rises
						HM	HM	H M
T	1	Calvin ret. to Geneva	1541	Exod. 8: 1-28		5.28	6.32	3.50
W	2	Lufft, 1st German Bible	1495	Exod. 9: 1-35		5.29	6.30	5.03
T	3	Oliver Cromwell †	1658	Exod. 10: 1-24		5.30	6.28	6.15
F	4	1st steamer on Hudson	1807	Exod. 11		5.31	6.27	rises
S	5	Continental Congress	1774	Exod. 12: 1-28		5.32	6.25	8.30

**36** 13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-22

S	6	Allan Gardiner †	1851	Exod. 12: 24-42		5.33	6.23	9.04
M	7	<i>Labor Day</i>		Exod. 14: 5-31		5.33	6.22	9.38
T	8	Barmen Mission Soc.	1818	Exod. 15: 1-27		5.35	6.20	10.14
W	9	Giovanni Pasquali †	1560	Exod. 16: 1-36		5.35	6.19	10.54
T	10	Perry defeats British	1813	Exod. 17: 1-17		5.36	6.17	11.38
F	11	Battle of Brandywine	1777	Exod. 19: 1-13		5.37	6.15	A.M.
S	12	Francis Guizot †	1874	Exod. 20: 1-17		5.38	6.14	12.24

**37** 14th Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24

S	13	Bat. of Plains of Abra.	1759	Exod. 32: 1-35		5.39	6.12	1.16
M	14	Jas. Fenimore Cooper †	1851	Exod. 34: 1-11		5.40	6.11	2.10
T	15	Ev. Mission Soc., Basel	1815	Num. 13: 1-3; 17-33		5.41	6.09	3.06
W	16	Mt. Cenis Tunnel	1871	Num. 14: 1-24		5.42	6.07	4.03
T	17	Boston founded	1630	Num. 16: 1-35		5.43	6.06	5.02
F	18	Fugitive Slave Bill	1850	Num. 20: 1-13		5.43	6.05	6.01
S	19	Dr. T. J. Barnardo †	1905	Deut. 34: 1-13		5.44	6.03	sets

**38** 15th Sun. after Trinity Matt. 6: 24-34; Gal. 5: 25—6: 10

S	20	Temp. sov. of Pope ends	1870	Josh. 1: 1-18		5.45	6.02	7.44
M	21	Sir Walter Scott †	1832	Josh. 3: 1-17		5.46	6.00	8.18
T	22	London Mission Soc.	1795	Josh. 24: 1-16; 29-33		5.47	5.59	8.54
W	23	Rhenish Mission Soc.	1828	Judg. 6: 1-24		5.48	5.57	9.37
T	24	Evang. Day, Chicago	1893	Judg. 7: 1-22		5.49	5.55	10.26
F	25	Balboa disc. Pacific	1513	Judg. 14: 1-20		5.50	5.53	11.21
S	26	Peace of Augsburg	1555	Judge 16: 4-31		5.51	5.52	A.M.

**39** 16th Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21

S	27	Evangelical Union	1817	Ruth 1: 1-8, 14-22		5.52	5.50	12.24
M	28	Prot. Orph. Home, St. L.	1858	Ruth 2: 1-20		5.53	5.48	1.32
T	29	Pastor Philip Goebel †	1887	Ruth 4: 1-11		5.54	5.47	2.42
W	30	George Whitfield †	1770	1 Sam. 1: 1-18; 26-28		5.54	5.45	3.52

#### MOON'S PHASES

Full Moon, 2nd, 1:52 P. M.      New Moon, 17th, 10:11 P. M.  
Last Quarter, 9th, 6:11 P. M.      First Quarter, 25th, 5:50 A. M.



**"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth," John 12:35.**

Week	Days	Month	<b>October 1925</b>			Sun	Sun	Moon
			<b>MEMORABLE DAYS</b>			rises	sets	rises
						HM	HM	H M
T	1	Marburg Conference	1529	1 Sam. 3: 1-21		5.55	5.44	5.02
F	2	Johann Gutenberg †	1468	1 Sam. 4: 1-18		5.56	5.43	6.11
S	3	George Bancroft	1800	1 Sam. 7: 1-17		5.57	5.41	rises
<b>40 17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6</b>								
S	4	Theodor Fliedner †	1864	1 Sam. 8: 5-22		5.57	5.40	7.33
M	5	Liberia a Republic	1847	1 Sam. 9: 1-20		5.59	5.38	8.09
T	6	Franz D. Pastorius arr.	1683	1 Sam. 10: 1, 17-27		5.59	5.36	8.48
W	7	Hy. M. Muehlenberg †	1787	1 Sam. 11: 1-15		6.01	5.35	9.30
T	8	Van Rijn Rembrandt	1669	1 Sam. 16: 1-23		6.01	5.33	10.17
F	9	David Brainerd †	1747	1 Sam. 17: 1-31		6.03	5.32	11.07
S	10	Schwabach Conference	1529	1 Sam. 17: 32-54		6.04	5.30	12.00
<b>41 18th Sunday after Trinity Matt. 22: 34-36; 1 Cor. 1: 4-9</b>								
S	11	Ulric Zwingli †	1531	1 Sam. 18: 1-16		6.05	5.29	A.M.
M	12	America discovered	1492	1 Sam. 20: 17-42		6.06	5.27	12.55
T	13	Kaiserswerth Deac. H.	1836	1 Sam. 24: 1-13		6.07	5.25	1.52
W	14	Battle of Hastings	1066	1 Sam. 26: 1-25		6.08	5.24	2.51
T	15	Ger. Ev. Assn. of West	1840	1 Sam. 28: 1-25		6.09	5.23	3.50
F	16	J. Brown, Harpers F'ry	1859	1 Sam. 31: 1-13		6.10	5.21	4.50
S	17	Gen. Burgoyne's surr.	1777	2 Sam. 7: 1-29		6.11	5.20	5.51
<b>42 19th Sunday after Trinity Matt. 9: 1-8; Eph. 4: 22-28</b>								
S	18	Edict of Nantes revoked	1685	2 Sam. 9: 1-13		6.12	5.18	6.56
M	19	Surrender of Yorktown	1781	2 Sam. 12: 1-23		6.13	5.17	sets
T	20	Philip Schaff †	1893	2 Sam. 15: 1-26		6.14	5.16	7.35
W	21	Battle of Trafalgar	1805	2 Sam. 16: 5-14		6.14	5.15	8.22
T	22	Karl Martell †	741	2 Sam. 17: 1-23		6.15	5.13	9.16
F	23	Wm. Penn lands in Am.	1682	2 Sam. 18: 1-15		6.16	5.12	10.16
S	24	Pastor O. Lohr to India	1867	2 Sam. 18: 24-33		6.17	5.11	11.21
<b>43 20th Sunday after Trinity Matt 22: 1-14; Eph 5: 15-21</b>								
S	25	Karl F. W. Walther	1811	2 Sam. 24: 1-25		6.19	5.09	A.M.
M	26	Barmen Mission Inst.	1832	1 Kings 3: 1-15		6.20	5.08	12.29
T	27	Mich. Servetus burned	1553	1 Kings 3: 17-28		6.21	5.07	1.38
W	28	Eden Theol. Sem. dedi.	1883	1 Kings 5: 1-18		6.22	5.05	2.46
T	29	Alfred the Great †	900	1 Kings 8: 22-50		6.23	5.04	3.55
F	30	Hiram Bingham	1789	1 Kings 9: 1-9		6.24	5.03	5.01
S	31	Luther's 95 Theses	1517	1 Kings 10: 1-13		6.25	5.01	6.06

#### MOON'S PHASES

Full Moon, 1st, 11:22 P. M.      New Moon, 17th, 12:05 P. M.  
 Last Quarter, 9th, 12:33 P. M.      First Quarter, 24th, 12:37 P. M.  
 Full Moon, 31st, 11:16 A. M.



"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high; to show forth thy lovingkindness in the morning, and thy faithfulness every night," Psalm 92: 1.

Week	Days	November 1925		Sun	Sun	Moon
		Month	MEMORABLE DAYS	Bible Readings	rises	sets
					HM	HM

**Reformation Day Offering for Eden Theological Seminary**

**44** 21st Sunday after Trinity      John 4: 46-54; Eph. 6: 10-17

S	1	First M. E. Gen. Conf.	1792	1 Kings 11: 4-13	6.26	5.00	7.11
M	2	Jenny Lind †	1887	1 Kings 12: 1-15	6.28	4.59	rises
T	3	Stanley finds Liv'stone	1871	1 Kings 12: 16-33	6.29	4.58	7.23
W	4	Mendelssohn-Barth. †	1847	1 Kings 14: 1-18	6.30	4.57	8.08
T	5	Ludwig Harms †	1865	1 Kings 16: 29-17: 7	6.31	4.56	8.57
F	6	Gustavus Adolphus †	1632	1 Kings 17: 8-24	6.32	4.55	9.48
S	7	Willibrord †	739	1 Kings 18: 1-24	6.33	4.54	10.43

**45** 22nd Sunday after Trinity      Matt. 18: 23-35; Phil 1: 3-11

S	8	John Milton †	1674	1 Kings 18: 25-46	6.34	4.53	11.40
M	9	Emil Frommel †	1896	1 Kings 19: 1-21	6.35	4.52	A.M.
T	10	Count Volmarstein †	1878	1 Kings 21: 1-14	6.36	4.51	12.36
W	11	John Fried. v. Schiller	1759	1 Kings 21: 15-29	6.37	4.51	1.35
T	12	Theodore Passavant †	1864	1 Kings 22: 14-37	6.38	4.50	2.35
F	13	Stephen Gardiner †	1555	2 Kings 2: 1-15	6.39	4.49	3.37
S	14	Jean Paul †	1825	2 Kings 4: 1-16	6.40	4.48	4.40

**46** 23 Sunday after Trinity      Matt 22: 15-22; Phil 3: 17-21

S	15	John Kepler †	1630	2 Kings 4: 18-37	6.41	4.47	5.45
M	16	Suez Canal opened	1869	2 Kings 5: 1-17	6.43	4.47	6.54
T	17	David Zeisberger †	1808	2 Kings 5: 20-27	6.44	4.46	sets
W	18	Ludwig Hofacker	1828	Jonah 1: 1-16	6.45	4.45	7.08
T	19	Johann M. Boitzius †	1765	Jonah 2: 1-11	6.46	4.44	8.08
F	20	John Williams †	1839	Jonah 3: 1-10	6.47	4.44	9.13
S	21	Voltaire (J. M. Arouet)	1694	Jonah 4: 1-11	6.48	4.43	10.21

**Memorial Sunday — Offering for Ministerial Relief**

**47** 24th Sunday after Trinity      Matt. 9: 18-26; Col. 1: 9-14

S	22	Cecilia	232	2 Kings 17: 1-28	6.49	4.42	11.29
M	23	Clement of Rome †	101	2 Kings 22: 1-20	6.51	4.42	A.M.
T	24	John Knox †	1572	Dan. 1: 1-21	6.52	4.41	12.36
W	25	Isaac Watts †	1748	Dan. 3: 14-20	6.53	4.41	1.44
T	26	Thanksgiving Day		Dan. 5: 1-30	6.54	4.40	2.51
F	27	Hoosac Tunnel opened	1873	Dan. 6: 1-28	6.55	4.40	3.54
S	28	Washington Irving †	1859	Ezra 1: 1-11	6.56	4.40	4.58

**48** First Sunday in Advent      Matt. 21: 1-9; Rom. 13: 11-14

S	29	Horace Greeley †	1870	Ezra 3: 1-13	6.57	4.39	6.01
M	30	Mark Twain (Clemens)	1835	Neh. 2: 1-9	6.58	4.39	7.02

**MOON'S PHASES**

First Quarter, 8th, 9:12 A. M.      Last Quarter, 22nd, 8:05 A. M.  
New Moon, 16th, 12:57 A. M.      Full Moon, 30th, 2:10 A. M.



“And the Word became flesh, and dwelt among us  
and we beheld his glory, glory as of the only begotten  
from the father, full of grace and truth,” John 1:14.

Week	Days Month	<b>December 1925</b>		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises
				HM	HM	H M
T	1	Abrah. a Santa Clara † 1709	Neh. 4: 1-13	6.59	4.39	6.00
W	2	New Testa. in Japanese 1879	Neh. 8: 1-18	7.00	4.38	6.49
T	3	G. Cabot, 1st Sec. Navy 1751	Isa. 42: 1-13	7.01	4.38	7.39
F	4	Westminster Standards 1646	Isa. 60: 1-10	7.02	4.38	8.33
S	5	Wolfgang A. Mozart † 1791	Isa. 61: 1-6	7.03	4.38	9.28

**49** Second Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13

S	6	1st Convert in Austra. 1863	John 1: 1-9	7.04	4.38	10.24
M	7	Konst. Tischendorf † 1874	John 1: 10-18	7.04	4.38	11.22
T	8	Vatican Council 1869	Dan. 7: 1-8	7.05	4.38	A.M.
W	9	Sir Anthony van Dyck † 1641	Dan. 7: 9-15	7.06	4.38	12.20
T	10	Treaty of Paris 1898	Dan. 7: 16-21	7.07	4.38	1.19
F	11	Max Schenkendorf † 1817	Dan. 7: 22-28	7.08	4.39	2.22
S	12	Robert Browning † 1889	Luke 1: 5-17	7.08	4.39	3.24

**50** Third Sunday in Advent Matt 11: 2-10; 1 Cor 4: 1-5

S	13	Phillips Brooks 1835	Luke 1: 18-23	7.09	4.39	4.31
M	14	1st Wireless across Atl. 1901	Mal. 3: 1-6	7.10	4.39	5.40
T	15	Isaak Walton † 1683	Mal. 4: 1-6	7.10	4.40	6.49
W	16	Boston Tea Party 1773	Luke 1: 26-33	7.11	4.40	sets
T	17	John G. Whittier 1807	Luke 1: 34-38	7.12	4.40	6.57
F	18	Thirteenth Amendment 1865	Isa. 9: 1-8	7.12	4.41	8.07
S	19	Bayard Taylor † 1878	Isa. 11: 1-12	7.13	4.41	9.18

**51** Fourth Sunday in Advent John 1: 19-28; Phil 4: 4-7

S	20	Catharine Luther † 1552	Matt. 1: 18-25	7.14	4.41	10.28
M	21	Pilgrims land 1620	Luke 1: 45-56	7.14	4.41	11.36
T	22	Dwight L. Moody † 1899	Luke 1: 57-66	7.15	4.42	A.M.
W	23	John Cotton † 1652	Luke 1: 67-80	7.15	4.43	12.42
T	24	<i>Christmas Eve</i>	Luke 2: 1-14	7.16	4.44	1.48
F	25	<i>Christmas Day</i>	Luke 2: 15-20	7.16	4.44	2.51
S	26	<i>Second Christmas Day</i>	Luke 2: 25-40	7.16	4.45	3.53

**52** Sunday after Christmas Day Luke 2: 33-40; Gal. 4: 1-7

S	27	David Nitschmann 1696	Isa. 35: 1-10	7.17	4.45	4.53
M	28	Rev. Dewald to Hond. 1919	Isa. 63: 7-16	7.17	4.46	5.52
T	29	Wm. Ewart Gladstone 1809	Psa. 73: 1-28	7.17	4.47	6.47
W	30	New Mexico purchased 1853	Psa. 23: 1-6	7.18	4.47	7.39
T	31	<i>New Year's Eve</i>	Psa. 121: 1-8	7.18	4.48	8.26

#### MOON'S PHASES

Last Quarter, 8th, 6:10 A. M.      First Quarter, 22nd, 5:07 A. M.  
New Moon, 15th, 1:04 P. M.      Full Moon, 29th, 8 P. M.



### Martha Plays With Fire

By ANN LEWIS

MARTHA WADE ALWAYS bustled about, but this night, since she was worried and impatient, she bustled more noisily, and the supper dishes clattered. "Nathan!" She addressed her big husband, sitting despondent by the stove. "Tisn't as if other men hadn't failed before an' started in again at the beginning. I just can't understand *you* not being willing to!"

Nathan's head was between his great hands.

"Land!" Martha went one, stirring the stew with one hand, turning toast with the other, while her eyes watched carefully lest the potatoes get overdone. "Every one knows 'twant your fault you couldn't finish the paving job, what with materials suddenly going so high. And you know we read in the papers how even the bondsmen said 'twant any fault of yourn. I bet they'd give you a job; you're strong as you ever were."

Nathan rose wearily from his chair and went to the frosty window. "I'm a contractor, Martha, that's what I am; an' jobs'll come. We got to wait." But his deep voice was spiritless.

Martha looked at his broad back. Her eyes flashed an instant, then quickly filled with tears.

"Yes, an' while we wait," she said, her words snapping, "all my savings are going! There's nothing much but a mustard can in the cupboard an' only a few sticks of wood—an' the parlor chimney so bad we can't heat the room, an' have to do our living here. An' insurance coming due too. You ain't got any spirit to any work 'round the house. Nathan, I tell you you'll get weak sitting around so much. Now, if you'd go out an' get a job with one of the street crews, we could live on that."

"They'd laugh at me," Nathan answered, staring unseeing through the little window. "I'd took pride in my big jobs an' managing the men an' all. But—no, I couldn't do it, Martha." He came back to the warmth of the stove.

All through supper Martha was strangely silent. Nathan looked at her with longing, unhappy eyes, then went slowly off up stairs to bed. But Martha sat watching the red coals for a long time, then she put on her shawl and went into the little "parlor." It was damply cold.

She looked at the fireplace and the chimney, and she shook her head. It was long before she slept that night.

When Nathan come to breakfast Martha sat down with him and filled his cup. "Nathan," she began, with determination, "it's come to this: Unless you get out an' do something, why, I will!"

Nathan put down his cup: "I tell you, something'll turn up, Martha."

"Well," she answered briskly, "let it turn up today then. I tell you, Nathan, nobody hadn't ought to be ashamed of working."



"I'll do my own kind of work," he said, sullenly, and he pushed his cup away.

In Martha's eyes impatient anger struggled victoriously with her accustomed tenderness. "All right," she said. "I'll wait 'till 9 o'clock tonight and unless it's turned up then, why I warn you, I'll do something myself."

Nathan rose unhappily. "I'll go up-river today an' see if there's any contracts being let there," he announced after a long silence. He put on his hat and waited uncertainly for Martha's kiss, but her lips were set in a firm line. She had begun clearing away the dishes.

She watched him go off up the frozen road—"shambling along," she said to herself—and thought for the hundredth time of how briskly he had used to go off to his work and how proud she had been of his "jobs" and of him. Then she wiped her eyes with her spotless apron, set her lips more firmly together and, without stopping for her shawl, fairly ran to a little shop not far down the street.

When Nathan returned that night she had little to say, and even after supper, as he sank into his accustomed chair by the stove, she asked no questions. Nathan, with gloomy eyes, watched her doing the dishes. Finally, dimly alarmed by her silence, he spoke: "I've done what I could, Martha. But there ain't no jobs just now. I guess something'll turn up after a little, Martha."

"I've said what I've said," Martha answered. When her work was finished she sat down in the creaking rocker opposite her husband, her small, knotted hands crossed on her apron, her bright eyes on the clock. She was waiting for fate and time to coincide.

Silence settled in the room. The stove did its best to look cheery with the help of the oil lamp and the red table cover. Nathan moved uneasily in his chair and shook his head gloomily. Now and then he glanced at Martha's stern little figure.

The old clock struck 8, then the half-hour. It crept around toward 9, and Nathan's head sank into his hands.

Martha waited for the full nine strokes, then went briskly to the back porch and came in with a great basket of old newspapers, chips and kindling. She crossed the kitchen and wedged herself and her load through the door to the bit of a "parlor."

Nathan looked up wearily, then with puzzled eyes he got up and followed her. Martha was on her knees on the hearth, stuffing the grate full of papers and chips. Nathan's eyes opened wide.

"What you doing, Martha?" There was a startled note in the man's voice. But Martha went on with her work.

"Don't you know that chimney's rickety, all crumbly at the roof! You crazy, Martha?" He came across the room anxiously. Firmly Martha reached up to the mantle-shelf for matches, but Nathan caught her hand.

"You can't be going to set fire to all that truck?" His big voice rumbled through the room, and his eyes widened in alarm.



Martha wrenched her hand free. "Yes, Nathan, I am," she answered.

"But, I tell you, it will set the house a-fire." Nathan's voice was almost stern.

"I know it," Martha said dully, fumbling the matches in her hand.

"You *want* to set the house a-fire!" Nathan was aghast. His hands clinched as he towered over his wife.

"I want some money to live on. I'm a-tired of starving." She stuffed more chips among the papers. Then Nathan seized her shoulder and pulled her up with one great heave. He swung her around to face him.

"An' you would stoop to crime to get it!" he thundered. "Setting a fire in that there chimney would be nothing less than a crime!"

Then Martha raised flashing eyes to him. "Who are you, Nathan Wade, to talk about crime?" she demanded. Nathan gasped, and his clutch loosened on her shoulder. "Maybe it is a crime to set the house a-fire and get the insurance that I've kept up with my own savings," she went on, "but it's no more a crime than you a-letting me starve. That's a crime, too, if anybody talks about crimes!"

Nathan glared at her. "What do you mean?" he asked harshly.

Martha met his eyes unafraid, but her voice trembled: "This is what I mean, Nathan Wade: If you'll go out an' work with them big hands, maybe digging in a ditch, it would be honest—while setting here waiting for contracts which you knows in your heart won't come, ain't."

Nathan lifted his clinched hands to his head and closed his eyes, as though he were faint. Anxiously Martha watched him, then she seized the match and struck it. The paper blazed and crackled.

Unbelieving, Nathan opened his eyes. He gazed at the little fire in fascination, then, as the chips caught and sent a flame up the chimney, his big body stiffened. He caught Martha in one arm, thrust her behind him, pulled the papers and chips onto the hearth and trampled upon them furiously, until there was nothing left in the small room but smoke.

His eyes met Martha's fiercely. "We ain't come to doing crime yet, not by a long shot. I'll show you! You think I'm so low down and good for nothing—I'm not *that* low," his hand shook over the smoldering chips. Martha watched him in an agony of anxiety, her lips trembling. "McKay offered me a job tonight," proclaimed Nathan, "to go on the sewer crew. I all but knocked him down for it, but now I'm going to take it, just to show you!"

"Oh, if you can only do it, Nathan!" Martha whispered.

Nathan pulled back his sleeve, baring a great muscular arm. "Look at that!" his voice rang proudly through the little house. "I can work as good as any man. I'll make you proud of my muscle yet." He stalked away through the kitchen.

Martha gazed at him, tears in her eyes, but a smile on her lips, as she heard him tramping firmly up to bed. She stooped and swept



the charred papers into a little heap, then standing on tip-toe, she kissed the bricks of the old chimney.

Next morning, after Nathan had swung off to work with his lunch pail and the breakfast dishes were put away, Martha tied a shawl over her head and went down the street to a little shop. There was a sign over the door. It announced: "B. Nelson, Bricklayer." She greeted the small, red-cheeked man warmly. "I just stepped in to tell you that we had a fire in the fireplace you fixed yesterday while Nathan was away, and it worked fine," she beamed. "Nathan will be in, end of the week, and pay you."

Chuckling to herself, she went gayly on to the market.

### How Norway Was Christianized

"The celebration this summer of the 900th anniversary of the Christianizing of Norway discloses one of history's most fascinating stories of the radical changing of a whole people's beliefs and ways of life by a few strong men," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society.

"From early times the Norwegians were seafarers by force of geographic and economic environment," continues the bulletin. "The waters of their Atlantic coast were open all winter and thronged with fish; the forests afforded excellent material for boat-building. All factors urged them seaward, and they followed the line of least resistance. Fishing probably was their earliest sea interest; but in the ninth and tenth centuries A. D. they forsook fishing to become pirates. and through piracy, strangely, they gained Christianity.

#### Pirates Bring Home Christianity

"These Vikings became the scourge of Europe, going in great fleets of galleys to sack the coasts of the more southerly countries where a considerable degree of prosperity had been reached. They were heathens, sacrificing to Thor and Woden, and propitiating the sun and natural forces. But through contact with the people of the south those Norwegians who left home saw a superior culture and a higher religion which shook somewhat their old beliefs. The sons of the greatest leader in Norway all served their apprenticeship as warriors on the Viking expeditions to the south. One of them, Olav Tryggvason, who was to be one of the greatest of Norwegian kings, grew up almost wholly away from home, taking part in one expedition after another against the coasts of Friesland, France, England and the smaller islands around Britian. A religious hermit whom Olav is said to have met on one of the Scilly Islands converted him to Christianity and baptized him.

"Adopting the religion of the English did not prevent Olav from leading an expedition that almost captured London in 994. The English king, Aethelred, invited Olav to his palace to negotiate a treaty. When he went he was confirmed as a Christian by the Bishop of Winchester and agreed never to attack England again.



### Used Strong Arm In Conversion

"From this time Olav determined to gain the throne of a united Norway and give to his people the religion and culture that he admired in the south. His was the introduction of Christianity into Norway, but his methods were largely colored by compulsion so that the later date of the legal establishment of the faith is that on which the present Norwegian celebration is based.

"An example of what this virile early Norwegian's methods were to be came on his journey to Norway when he stopped at the Faroe Islands. Like the Mohammedans propagating their faith by the sword, he forced the jarl of the islands to acknowledge his overlordship and he and his subjects to be baptized en masse.

"In Norway Olav was received with acclamation because of his military exploits, and crowned king. Immediately he began proving himself an accomplished politician in achieving his aims. In each community he bestowed gifts and lands on the local aristocrats in return for their acceptance of Christianity. After the leaders adopted the faith their subjects usually followed. Olav banished active opponents of the new regime. Into numerous communities whose leaders were opposed to his innovations he marched with a strong force of soldiers, summoned the jarls before him and gave them the option of armed conflict or baptism. Most of them chose the latter. Temples of the old Asa faith were systematically destroyed.

### After Set-back Came Official Adoption

"Soon Norway was nominally and superficially Christian. But on Olav's death in battle the kingdom was dismembered and in most parts of the country paganism was revived.

"Another Olav—Olav Haraldsson—also a product of southern raids and a Christian, reunited Norway under one king in 1016 and took up anew the task of making the country Christian. His methods were not so overbearing as the former Olav's but force was not entirely lacking. From his accession until 1023 he reintroduced the faith into one region after another. Finally in 1024 he had drawn up and adopted a church code making the Christian faith official. It is the anniversary of this act which Norway is now celebrating.

"The Norway of to-day is modern politically, industrially, and in every other way. One admirer declares unequivocally that the Norwegians are 'the most democratic people in the Western World.' So progressive is their constitution that the Norwegian king has described himself as 'a constitutional president for life.' Telephones and telegraphs are in use in all parts of the country, and in spite of great difficulties railways have been extended to many of the most rugged regions of the peninsula, supplementing steamer lines that ply to all ports. Education is compulsory. With its vast potential water-power and its ample supplies of raw materials, Norway's industrial future is particularly rosy."



### **"Hold Fast That Which Thou Hast"**

We are living in a time of religious controversy. In all lands there are those who think they must attack the church and what it stands for. It is not progressive and radical enough for them. They say it has outlived its usefulness. In the name of science they deny the very facts of religion, the existence of God, the reality of sin, the necessity of salvation, the historic Christ of the New Testament, the immortality of the soul, man's moral responsibility, i. e., "righteousness, and self-control, and the judgment to come," Acts 24: 25.

To make matters worse, many leaders in the churches, instead of fighting the common enemy, are debating and quarrelling,—too often with a maximum of zeal but a minimum of knowledge,—as to whether the church can or does accept certain teachings which for centuries have been considered fundamental elements of Bible truth. In what sense is the Bible inspired? Are the teachings of the Bible in harmony with modern science? Is it necessary for Christians to believe in the Virgin Birth? Are the creeds and confessions to which the church has been clinging so tenaciously still valid? What is the real test of Christian belief?

In this connection the following questions are of the utmost importance: Is the Christian religion primarily, or only, a system of belief, to be grasped and accepted intellectually, or is it a way of life, to be demonstrated by faith in God and in Christ and in the power and guidance of the Holy Spirit? Do we prove ourselves followers of Christ by the zeal with which we profess or defend a certain creed or confession or certain doctrines, or the vehemence with which we condemn all who do not agree with us, or do we show our fellowship with Christ by the work of faith and labor of love and patience of hope which does unto others whatsoever we would that others should do unto us? How shall we know who is and who is not a true Christian? How shall we govern our conduct toward those who differ from us in belief, or in the statement of their beliefs? How shall we know the things which earnest Christians must shun absolutely? Where shall we draw the line between the things of God and the things of this present world? These are questions that cannot be ignored and which are being vigorously and earnestly discussed by the most earnest and thoughtful people in the churches. And most people take it for granted that it is necessary to take one side or another in the discussion. Those who do not quite generally regarded as either ignorant of the fundamental things in the Christian religion, or indifferent as to whether or not Bible truth and the religion of Jesus Christ prevails in the world.

Most Christians deplore the fact that such a period of controversy has come upon us, and it cannot be denied that it is a most unpleasant experience. It would be much more pleasant to live and work in the church if everybody were agreed about everything and if all of us could think and speak and act alike.



But evidently that was not what God wanted to bring about when he created man in his image, as an independent personality, with a mind and will of his own. Because man was created in that fashion he is able to do his own thinking and choosing and is responsible to God and his conscience alone for the way in which he uses the gifts with which God endowed him. And, after all, it is not hard to realize that the best things we possess, even in matters of religion, came to us only out of much conflict and controversy. Almost all the prophets of the Old Testament were always involved in some controversy, and Jesus and Paul were in constant conflict, and that with the most religious people of their nation. If Martin Luther and John Knox and John Wesley had been afraid to start a controversy in the Church; if George Washington and Thomas Jefferson and Abraham Lincoln had been content to let matters of government be what they were, the priceless blessings of the Gospel and the glorious heritage of civil and religious liberty would not be ours today.

Christian people therefore need not be afraid of the controversies now going on in the Church. God's truth has never suffered from any kind of controversy. All it asks is a fair chance to become known. The Bible and the spiritual truths and facts it teaches are bigger than either science or theology. No human creed or confession can ever succeed in gathering up all the endless variety of the living and abiding aspects of Bible truth into a system of teaching. And no religious leader has a right to set up any other test of Christian faith or discipleship than that which the New Testament itself sets up, Matth. 16: 16-18; 1 John 4: 1-3. What is needed today is not another division into "Modernists" or "Fundamentalists," in addition to the 150 odd divisions into which Protestantism in this country is already split up, but redoubled emphasis on the unity of the Spirit in the bond of peace. What the churches need today is not heated arguments about the inspiration of the Bible but a new appreciation of the Bible as a revelation of God's living, active truth. God is not glorified by prohibiting the teaching of evolution in the schools but by recognizing His greatness and power in the whole realm of nature and the universe. If Christ himself and Paul are silent on the virgin birth there is no reason why Christians today should fight about it. No true scientist has ever undertaken to attack or deny the truths of religion, and God has always been abundantly able to take care of himself and his rights and the truth he has revealed to men.

#### **A Broad and Firm Foundation**

Evangelical people are most fortunate because the Synod's doctrinal statement is broad enough to include every aspect of revealed truth and also offers full liberty of conscience for differences of opinion. Unfortunately that doctrinal statement is not sufficiently known and understood by the rank and file of our people. It was first written in German eighty-four years ago for those familiar with the religious back-ground of the German immigrants who thronged to this country



during the first half of the nineteenth century. It makes use of some names and terms which are foreign to present-day American thought and usage and which therefore seem to require some explanation.

The translation of the original statement, approved by the General Conference of 1909, reads as follows:

"The German Evangelical Synod of North America, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testament as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and Reformed Church, the most important being: The Augsburg Confession, Luther's and the Heidelberg Catechisms, in so far as they agree; but where they disagree the German Evangelical Synod of North America adheres strictly to the passages of Holy Scriptures bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

The opening sentence, "The German Evangelical Synod of North America, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testament as the Word of God, the sole and infallible guide of faith and life," explains the Synod's relation toward other church bodies and its position in regard to the inspiration of the Bible. The name "Evangelical" makes clear at once just where the Synod stands. To call itself Protestant only would be too indefinite. There must be no doubt at all that is is a Gospel Church, a church body desires to proclaim the good news of salvation from sin through the grace of God in Christ Jesus, as set forth in the New Testament writings concerning the personality of Christ and the power of Christ and the church of Christ. That is why it "acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life."

#### **The Bible no Dictated Book**

Such a definition of the Bible is by no means identical with what is called the "verbal inspiration" of the Bible, or the belief that the Bible is a dictated book. According to this idea every word of every sentence in all the sixty-six books of the Bible would come directly from God, so that our Bible, word for word, would be the product of God himself. "Infallible" in that sense would mean that the contents of all the books would be on the same level of authority, that no errors of any kind could have crept in anywhere, and that everything in the Bible must be literally true because it is in the Bible.

However, there is no evidence that the Evangelical pioneers who framed the Synod's doctrinal statement held such views on the inspiration of the Bible. If they did we should surely find them stressed and insisted upon in the Catechism and other writings that have come to us from those early years, just as the "Fundamentalists" are insisting upon the "inerrancy" of the Bible today. There can be no doubt



that the Catechism reflects and represents pretty accurately the doctrinal views of the founders and early leaders of the Synod. And the Catechism simply declares that "All that is essential to faith God has revealed to us in his Word, the Holy Scriptures, which were written by inspiration of the Holy Spirit." That is to say, that in the Holy Scriptures there has been written down for us, by men of God especially fitted for that work, what God did for our salvation, and what we must do to make it our own. That is all the Bible claims for itself when it says: "For no prophecy ever came by the will of man but men spake from God, being moved by the Holy Spirit," 2 Peter 1: 21, and "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness," 2 Tim. 3: 16.

This can only mean that the written Scriptures, first those of the Old Testament, and then all those writings of the New Testament which rightly share the high title of Scriptures with them, are clothed with all the characteristics which properly belong to the word of God. The Scriptures are therefore uniformly recognized throughout the New Testament as the very word of God and possess all the qualities which would naturally flow from its divine origin. "Infallible" in this sense means unfailing in character or effect, exempt from uncertainty or liability to failure; absolutely trustworthy. The Bible itself does not claim to be infallible in the sense of being not fallible in knowledge, or unerring. If the Bible is absolutely trustworthy as a guide for faith and life nothing else is needed.

Such a view of the inspiration of the Bible safeguards completely the absolute *supremacy* of the Book of books over any work of the human mind, its absolute *sufficiency* for man's salvation from sin and its absolute *reliability* as a guide in religious faith and life. Those who hold that view need not worry about any errors of copyists or translators that may be found in the Bible, or about the lack of modern scientific knowledge on the part of the men who were moved by the Holy Spirit to write, not history or geology or astronomy, but what is profitable for teaching, for reproof, for correction, for instruction which is in righteousness. Nor need they be troubled about the difference in spiritual value between some of the books of the Bible, as for instance between Leviticus and Chronicles on the one hand, and the gospel of John or Paul's letter to the Romans on the other. The Holy Spirit was sent for the purpose of guiding believers of all times into all the truth they may need to know amid all the changing and varying conditions of human life anywhere in the world.

#### Avoiding Fruitless Controversy

In regard to the interpretation of the truths taught by the Bible the writers of the Synod's doctrinal statement took the same broad but positive ground by accepting "the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and Reformed Churches, the most important being the Augsburg Confession, Luther's and the Heidelberg Catechism, in so far as they agree." By stating



their belief in this way they rose above the theological controversies raging in their day by boldly accepting not *either* the Lutheran or the Reformed position, as had been customary until that time, but the *consensus* of both. This was a logical step forward in the development of the Reformation, which so far had been stunted and retarded in its growth by the constant bitter theological controversies between Lutheran and Reformed partisans.

For the sake of brevity the statement here makes use of some theological terms and names which must be briefly explained before the subject can clearly be understood. "Symbolic books" is the name applied to the creeds or confessions in which the Reformers and their followers set forth their belief. The first and most important Confessions setting forth the views of Luther and his followers are the Augsburg Confession and Luther's Small Catechism, and the Heidelberg Catechism is the first and most important publication in Germany of the views of the followers of Zwingli and Calvin.

The Augsburg Confession was inspired by Luther but written by Melancthon in 1530 for the famous Diet at Augsburg, where Luther and his followers were commanded by the Emperor to appear and present a formal statement of their belief so that either the unity of the Church might be restored by their return to the Roman Catholic Church, or they might be proceeded against as heretics. It is the classical statement of Lutheran doctrines and its dignity, simplicity, temperate tone and its Christian spirit have endeared it to successive generations and made it the model as well as the mother of later confessions. It stands for the essential historic connection between the teachings of Luther and his followers and the best traditions and teachings of the Christian church; 2) for a scriptural reformation of the abuses and corruption in the Church; 3) for justification by faith, without works, for Christ's sake alone, and 4) for a purified and moderate conception of the Church as against a false outward and merely formal idea on the one hand and an extremely spiritual, pietistic idea on the other. Luther's Small Catechism was published in 1529, and was the first successful attempt to present in a simple popular form the meaning of the Ten Commandments, the Apostolic Creed, the Lord's Prayer, and of Baptism and the Lord's Supper.

The Heidelberg Catechism, prepared at the command of Frederick III, elector of the Palatinate, by Ursinus and Olevianus, two Reformed theologians, was published in 1563. It differs from Luther's Catechism chiefly in the order of arrangement, the numbering of the Ten Commandments, and also in that it rejects Luther's doctrine of the "real presence" of Christ in the Lord's Supper, and the meaning of his exaltation. Its first part treats of the sin and misery of man; the second of the redemption of Christ (Apostle's Creed) and the sacraments; the third of the Ten Commandments, under the head of Thankfulness, closing with the Lord's Prayer. The Heidelberg Catechism was translated into many languages and is recognized by all the Calvinistic denominations as an authoritative statement of the essen-



tials of Calvinism. These are: 1) The undivided sovereignty of God in his universe; 2) the sovereignty of Christ in the work of salvation; 3) the sovereignty of the Scriptures in life and conduct, and 4) the sovereignty of the individual conscience in the interpretation of the Word of God.

#### **The Bible alone the Supreme Arbiter**

In naming only these three primary confessions of both Churches a mass of historical discussion and needless, confusing controversy which had gathered around the later confessions and standards was eliminated, while the broad and firm foundation of the entire Reformation was retained. No attempt is made to harmonize the differences which exist, not only between the teachings of the two churches but also in the general point of view, it being frankly recognized, in the light of the experience of three centuries, that no results could be obtained by that method. The confessions were therefore only accepted "in so far as they agree." In order to overcome the disagreements the principle was set up that "where they (the symbolic books of the Lutheran and Reformed churches, as stated above) disagree the German Evangelical Synod of North America adheres strictly to the passages of the Holy Scriptures bearing on the subject."

As an illustration of how this principle works out in two concrete instances attention is called to the Lutheran practice of numbering and quoting the Ten Commandments. In this particular Luther's Catechism follows the Roman Catholic version, to which the people of that day were accustomed, as Luther did not care to introduce more innovations at once than were absolutely necessary. Present-day editions of the Lutheran Catechism still follow the old method, which omits the second Commandment (Gen. 20: 4-6) entirely (as not differing essentially from the substance of the first) and divides the last Commandment in order to preserve the number ten. That is why the Commandments in the Lutheran Catechism have other numbers than in the Evangelical Catechism. The Roman Catholic version of the fourth Commandment, "Thou shalt sanctify the holy day" (instead of "Remember the Sabbath day to keep it holy," etc., Gen. 20: 8-11) has also been retained in the Lutheran Catechism.

True to its principle of placing the Bible above the confessions and creeds the Evangelical catechism follows the example of the Heidelberg Catechism, which adopted the exact words of the Bible, Gen. 20: 2-17). In the administration of the Lord's Supper the Evangelical Book of Worship also prescribes the exact words of the Scriptures: "Take, eat; this is my body, which is given for you; this do in remembrance of me," without any addition or substitution. If Luther himself, in his famous declaration at the Diet of Worms stood firmly upon the Scriptures, rather than upon any creed or confession, when he said: "Unless I am convinced by testimonies of the Scriptures, or by clear arguments,—since I believe neither the pope nor the Councils alone, as it is clear that they have often erred and contradicted them—



selves—I am conquered by the Holy Scriptures I have quoted and my conscience is captive to God's word; I cannot and will not retract anything, since it is unsafe and dangerous to do anything against conscience—Here I stand, I cannot do otherwise, God help me, Amen!" the Evangelical statement has the best of authority for following the same principle. If Protestantism stands for anything at all it stands for the open Bible and for the absolute supremacy and sufficiency of the Bible as a guide for Christian faith and conduct. The mission of Protestantism is not to divide but to build up and to unify, and the very life and soul of Protestantism depends upon the absolute and final authority of the Bible. If Luther's life and work meant anything to the Church at all, it meant that henceforth men would insist on their God-given right to do their own thinking, subject to the word of God and the guidance of the Holy Spirit, and that neither Church nor Council nor Creed would be permitted to pose as autocrats in matters of belief, thought or conscience.

To make the Bible the supreme arbiter of Christian truth and its interpretation does not by any means minimize the value of the old historic creeds and confessions as a record of the faith of the fathers, and as a testimony to the earnest convictions with which they bore witness to the religious truth they had experienced. The Christian Church could not afford to miss any one of these priceless documents. But none of the creeds or confessions were ever meant to be infallible, nor could they be so regarded even if they had been so intended. To permit any Council, Creed, Confession or Church to bind their conscience in such a way is to make a fetish of these human documents and put them above the Bible itself.

#### Full Freedom of Conscience

This declaration of independence from the bondage of confession-alism naturally leads to the assertion of full liberty of conscience: "Where they (i. e., the symbolic books referred to), disagree the German Evangelical Synod of North America . . . avails itself of the liberty of conscience prevailing in the Evangelical Church."

"Ye shall know the truth," says Jesus, "and the truth shall make you free". . . "If therefore the Son shall make you free, ye shall be free indeed," John 8: 32, 36. And Paul writes: "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty," 2 Cor. 3: 17, and again: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage". . . "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another," Gal. 5: 1, 13. God created man a free moral agent, with full freedom of choice between good and evil, and also endowed him with full freedom of thought and conscience. If God had wanted all men to feel and act alike, as animals of the same kind are impelled by the same instincts and the same physical impulses, he could easily have so decreed it. But he made man *in his own image*, giving him reason, that he might do his own thinking, and language that he might ex-



press his thoughts. It is evidently the clear will of God that every human being has his own point of view and his own way of expressing his ideas. This is of special significance in the Christian Church, where the Reformation has reestablished the universal priesthood of believers because of the universality of the gift of the Holy Spirit, John 14: 16, 17; 16: 13, 14; Acts 2: 38. If the believers in Jesus Christ receive the Holy Spirit as the guide of thought and conscience, their views on any subject of revealed truth certainly deserve respect rather than condemnation. Who can put a child of God, whom Christ has made free, and who has the Holy Spirit, under the bondage of a creed or confession, and thus make him a slave of human teachings?

#### Summing Up

Such are, in brief, the characteristic features of what might be called the Evangelical Idea. It accepts all the divine truth which the best minds of the Reformation period have found in the Bible, as the inspired word of God, and which they have gathered and systematized in those great and permanent documents, the Augsburg Confession, and Luther's and the Heidelberg Catechism, the roots and beginnings, as it were, of all the later creeds and confessions out of which the Protestant denominations of today have grown up. In so doing they asserted the underlying, inherent and essential unity of the Spirit of all who accept any one of these confessions, without, however, demanding uniformity of belief as an outward, visible sign of such unity, at the same time granting full liberty of conscience to permit the unhindered unfolding and practice of the fullest measure of Christian truth and life. In a word, the Evangelical Idea stands for all the liberty of conscience consistent with absolute loyalty to Jesus Christ.

The Evangelical Idea involves no scheme or platform for Christian unity, nor does it imply the winning of anybody to anything, except to the confession of Jesus Christ as the Son of God, the Saviour, Redeemer and Lord of men. It involves neither sacrifice of cherished opinion, nor silence as to conscientious convictions. It merely emphasizes loyalty to Jesus Christ as the one essential of Christian discipleship, and the fundamental principle of Christian liberty, so that all whose supreme desire is to serve Jesus Christ to the best of their knowledge and ability can be fully trusted to have their own ideas about what to believe and what to do, and to stand or fall to their Lord alone. Loyal disciples of Christ may make mistakes or go astray, but they will not remain in error or astray as long as they remain loyal to their Lord and Leader. And when they cease to be loyal they lose their discipleship, as Judas did, without being deprived of it.

The Evangelical Idea neither demands or discourages organic union of Christians. If organic union ever comes it will be only as the result of the working out of the spirit of loyalty and liberty for which the Evangelical Idea stands. The Evangelical Idea is higher than federation, deeper than cooperation, richer than organic union.



It involves no confession save that of Christ Jesus and him crucified, no sacrifice save that of the self-conceit which claims superior knowledge or authority. It puts the Bible above its interpreters, Christian living above Christian dogma, and Bible truth above human opinions. It transfigures truth; it exalts the word of the Cross, it stimulates service. It is as old as Christianity and as broad as the body of believers. Its object is to meet a world-need; its aim is nothing more or less than world-conquest, with one Lord, one faith, one baptism, one God and Father of all, through the one holy, universal Christian Church, i. e., the entire body of Christians all over the world united in mutual love and helpfulness.

The Evangelical Synod, as its name signifies, thus stands for an ideal and a principle. Its name is not derived from a person, an incident of history, nor from a form of policy, organization of form of government, nor from one of the sacraments. In accordance with its motto, "Being diligent to keep the unity of the Spirit in the bond of peace," the Synod recognizes, on the basis of the Apostolic Creed, any church body that meets the test of the New Testament, Matth. 16: 16-18; 1 John 4: 1-3, and it welcomes fraternal intercourse, cooperation and pulpit fellowship with them.

"Evangelical—More we cannot be; less we dare not be."

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### The Recreatin' of Mandy

BY ELIZABETH FULGHAM

It was a spring of high winds and slamming doors, and Granny had to hold her shawl tightly about her bent shoulders to keep it from being blown away, as she stopped to unfasten her daughter-in-law's back gate.

"Mandy's cleanin' house," she remarked to herself, as she noticed a number of rugs and curtains hanging on the clothes line. She pushed open the kitchen door, then paused, sniffing the air which was fragrant with odors from the oven. "If Mandy ain't bakin' all the same day," she added. "How often have I told her that the Lord never did intend that a housekeeper should bake and clean house on the same day any more than that a merchant should put on a sale and take stock all at once."

As she was hanging up her bonnet and shawl near the stove, Granny heard her son speaking in the next room:

"Mandy, this suit is just too tight. I'm getting so fat I can hardly stay in it. Don't see how I can wear it to Lewiston this morning; reckon I'll have to though, 'cause I'll have to go, rain or shine. Guess I'll just get me a new suit while there, and you can make this over for little Tim. The kid is needin' another suit, anyhow."

"Tim Bristow," came Mandy's sharp, irritable voice, "I'm tired of makin' over. I've got more on my hands now than I can do. He's got to have a suit, but I was going to buy it, though I don't see how we can buy one for you and him, too, right now. But



I've just made over clothes until I'm simply sick! Do you know when I've had a really brand-new dress? Not in two whole years!"

"I—I didn't know it," was the characteristic masculine reply. "You always look nice."

"Don't forget but what Bob's new wife will notice, all right, when they come tomorrow. I've just scrubbed this house until I ache and I guess it aches too, and I've covered all the holes in the old, worn-out rugs, dyed the faded curtains, polished scarred furniture, and mended old clothes, and baked this week until I feel like I will scream. And all for what? So Annette will not think we are just some of Bob's poor kinfolks! Things are so nice at their house; Mother Bristow has told me all about it—how Annette goes fixed up pretty all the time herself, too. They wrote they would spend the weekend, and that means going to church Sunday, but I simply won't go looking so shabby in that old suit I've worn five winters!"

Granny Bristow never meddled in the affairs of her children, especially their domestic troubles. When she was a factor in the solution of such difficulties, her part was so carefully concealed, the children themselves, scarcely realized that she had taken a hand. She didn't wait to hear more, but reached for her shawl and bonnet again. The children were at school, and neither Tim nor Mandy had seen her come. She slipped quietly out.

Tim was the only one of her nine children that had stayed on at the old place. All the rest had got out in one profession or another and were doing well. They protested vigorously against her staying at the old home, after father died, with only Emmy—Emmy was the girl who was both hired help and general protector for Granny. But Granny Bristow answered each offer of, "You break up and come live with me, Mother," with, "No, I guess not, honey. I thank you, but as long as Timothy stays here, I will too. He doesn't have as much as any of the rest of you, except children—thank the Lord, he and Mandy don't believe in a little old family tree with just a limb or two on it—and so I guess they need me the worst, and I'll stay on a while longer at the old place with Emmy. Tim ain't but a few steps from my house; he's mighty faithful to come in and see about me; so is Mandy, and the children—they do love the cookies I keep for 'em, bless their hearts! I'd miss 'em awful if I went away."

As Granny reached the back gate next to the garage, Tim came out the back door.

"Hello, Mother," he called genially, "Just comin', or goin'?"

"Both," was the paradoxical answer; then, "Mandy's young brother Bob's comin' over, is he?"

"Yes, we got the letter two days ago. Reckon Mandy's been so busy fixin', she's not been over to tell you."

Granny followed her favorite son into the garage where she could talk without being seen from the house should Mandy come near the window.



"Tim," she said with a note in her voice her son had learned denoted that his mother had "something to say," "I heard what Mandy said 'bout bein' tired of makin' over things, though I didn't mean to be eaves-droppin'. I feel sorry fer Mandy, she's worked awful hard, and skimped and saved like I used to when you all was little."

"Yes, Mother, I know."

"Well, Mandy needs recreatin'. You and her both have had noses tucked to the grindstone s'long you've fergot your vision of what you was workin' fer. You're workin' to get the farm paid fer and the children through school. Mandy ain't really tired of workin' and savin' fer that, even if it means makin' over clothes; she jest needs to get a new grip on what she's doin' it all fer. That's what recreatin' will do fer you. I hear Bob and Annette speakin' 'bout it that night I spent with them when I was comin' home from Tom's. She said she jest took 'im to hear some great man that plays the planner or fiddle or something; and when they came home he'd be all rested and have a new vision of what he was in this world fer. I like the idee. Reckon if I was a painter tryin' to paint the whole green meader as it's lyin' lovely neath the shinin' sun I'd love to drop all the paint and tools once in a while and fly up in one of them airships and get a fresh look from afar of the task I'd been workin' on."

"Yes, Mother," answered the man, impatient to be off. "Get in and I'll take you home if you're goin' now. Its nearly ten o'clock and I want to go to Lewiston and back by dinner time. It's a twenty-mile drive, you know. Get in, and tell me as we go along."

"No, I ain't goin', but I'm nearly through," said Granny, fumbling in her pocket. But she talked almost five minutes longer, then she pressed something into his unwilling hand, riding down his objections with: "Oh, well, don't I know, Tim, what you and Mandy do fer me all the time? That money is mine, if that's what's worryin' you; none of the children sent it to me. I sold eggs fer it."

Granny watched the car drive away toward the city of Lewiston, then returned to the house. She walked in with a breezy:

"For land's sake, Mandy, why didn't you send one of the children over to tell me Bob and Annette was comin'? Tim's jest told me. I'd a been right over to help you. Wisht Emmy wasn't sick, so's she could help. You'll be so tuckered out you can't put your best foot foremost, and of course you'll want to make a good showin' before Annette, she bein' your new sister, and the first time you see her, too."

"Yes, they'll be here to-morrow. I haven't had time to run over and tell you," answered Mandy as she tucked the baby in his crib for his morning nap.

It was soon plain that Granny's coming had put new courage into Mandy, either that or a desire not to let the kindly old lady see just at how low an ebb her spirits had been. By the time Tim returned for a late dinner the house was all straight again, every cur-



tain and rug thoroughly dusted, some of them mended, and all looking fairly fresh after the cleaning. That afternoon Mandy would finish her baking. With Granny to beat the eggs, it wouldn't take long for the cake-making. Big, fluffy loaves of light bread were already done. That was what Granny had smelled cooking when she first came.

Granny headed Tim off before he came in the house when he returned from Lewiston. "Don't tell Mandy till we get through with the bakin," she admonished. "She'd be so flustered and excited she couldn't make plain ginger bread, let alone angel food."

So it was not until four o'clock that Mandy learned of the surprise in store for her. Tim sauntered through the kitchen and held under her nose two slips of paper. Each slip read, "Admit one," and went on to indicate the exact place the admitted one was to take.

"What's that?" asked Mandy, puzzled.

"We're goin' to pull a stunt to-night," said Tim boyishly.

"Tim, you haven't gone and wasted any money on some foolishness?"

"Not a bit of it, that is, it isn't wasted unless you refuse to go. If you don't go, \$5 will be wasted, and you know that is too much money to throw away."

"Tim Bristow, do you mean that you have paid \$5 for these tickets, and what is it for?"

"The greatest violinist in America, maybe the whole world, I don't know, will be in Lewiston to-night. Thought you might like to hear him," was Tim's placid reply, stated quite as if concert tickets were an everyday occurrence in their household. Before Mandy could make a single protest other than mirrored in her astonished countenance, he continued with as much tact as a European diplomat: "Reckon Bob and Annette won't have a thing on us when they come. We can tell them what we have 'heard lately' ourselves. They are strong on that kind of thing, you know. They took Mother when she was just spending one night with 'em."

Mandy's face might have vied with a chameleon in its ability to change its appearance quickly. From horror and revolt at Tim's extravagance she descended to doubt of her first position, then helpless neutrality in the matter; then swiftly her husband became, in her eyes, the shrewd host who was upholding the honor and pride of his household. No doubt Annette and Bob would be impressed. "Poor kinfolks" didn't usually attend opera or concerts, and since the tickets were bought they might as well be used. While she was yet wavering Granny spoke up:

"Yes, Bob and Annette took me to hear a great lady sing. They called her a 'star,' and I come away jest floatin' on the clouds. Didn't know a thing she said hardly, 'cept when she sung 'Annie Laurie,' but the sweet tones she made called to my old heart so I could a-started raisin' my nine children right over again. I had never hoped to hear sich sweet music before I reached the Glory



Land. You go right on to-night, Mandy; I'll stay over with the children."

And Mandy went, after much brushing and pressing of her old suit. She forgot entirely to ask Tim where he got the money for those tickets, and Granny showed in neither word nor look but that the whole affair was a surprise to her also.

It was twelve o'clock that night when they returned, but Granny Bristow was awake in the next room. She heard Tim and Mandy pull rockers up before the fire to warm after the chilly ride from Lewiston.

"Tim, it was just grand," she heard Mandy say. "I don't want to go to sleep, I want to think about it all again. I've heard of music that was so sweet that it was called 'liquid music,' but I've actually heard such music now, and I feel—I—oh, I just feel like a new woman!"

Evidently Mandy relapsed into thinking the things the music had awakened in her that she couldn't express, for there was such a long silence Granny dozed off for a moment. Then she was awakened by Mandy's voice again. Mandy spoke as if suddenly coming out of a reverie:

"My goodness, Tim! I didn't know that suit was so tight on you! Did you see about getting another to-day? That one will make a lovely middy suit for little Tim. Soon as Bob and Annette leave I'll get right down to making it. I saw such a pretty pattern just the other day in a fashion magazine."

Granny Bristow smiled sleepily, as she said to herself:

"I knew Mandy jest needed a little recreatin'!"

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### "Mister, Mister, Come and Help Us"

"Mister, Mister!" It was a shrill little voice that called. And many faces on the crowded walk turned to see a little girl, hatless and out of breath, trying to stop a man nearly half a block away.

The man also heard; and when he turned around, one could see by the twinkle in her eye and his pleasant smile, that he did not resent being called "Mister, Mister," by a little urchin. In fact, one would think he really enjoyed the experience; for he set down his heavy suitcases and smiled a welcome to the little girl who came running to him.

Those who were near and expected to hear the little girl tell some startling news were disappointed; for all she said was, "Mister, I saw you go by that store over there, and Ma wants you to come to our home tonight and bring your Bibles." Carefully he took her address and promised to be there at the appointed time.

For several weeks this colporteur had been working in one of the most needy and neglected quarters of the city. His lodgings were at the very edge of the slums. Every time he went to or from his room, he had to make his way through crowds of children.



He was so different from most men who walked those streets, that the children soon recognized in him a friend. Several times he had stopped and watched them at their play, and had helped them even, and once at least had been an arbiter in what threatened to be a free-for-all battle.

Nearly ten days before this incident, he had talked with this little girl, and on parting had given her a penny Gospel. Several days later he asked her if she had read the little book. The look on her face answered the question before her words were spoken. "Yes," she said; "I've read it to all the neighbors—but they can't understand." Little by little he got her story. Her family and neighbors were Italian. The Gospel was English. She had learned enough in school to be able to read; but they did not know enough of the English to be able to understand what it all meant. Out of his stock he took another Gospel,—this one in Italian,—and giving it to her asked that she take it home to her mother. She took it home. Her mother could read and understand. Soon the neighbors heard about "the little Gospel in Italian," and for days, the girl's home had neighbors in it all the while, eager to hear and learn more.

There were many things they could not fully comprehend. Promises that their hearts yearned to believe, but ever and anon the question, "Is this truly God's Word?" and "Are these promises for *us*? Can *we* have these blessings without a priest or without going to mass, or without paying for them?"

Finally, they decided that some one should be called in to make plain to them—but who? The little girl, hearing this, presently told them if she were looking for some one to help her, she would go to that kind man who had given her the little books. They all agreed that she was right, and sent her out to find the man, if possible, and invite him to call at their home.

Thus the invitation was given. The man was found and at the appointed time arrived. The humble home was filled with expectant neighbors. Some were there to hear the good news; others to take issue with this man, who dared to do things so differently than they had been taught to believe they should be done.

On the whole it was an attentive group, and he read the Word and expounded it, while the Holy Spirit bore witness to the truth. Many questions were asked and answered until late into the night. When he left, invitations to return were pressing, and, for many nights following, he met various groups in different homes.

Bibles were freely bought, many hearts were refreshed, and the whole life of some was changed. Today more than a score of these people are members of a Protestant mission. The colporteur has long since gone to other fields; but the leaven is still at work. The cottage meetings for the study of God's Word have become an established arrangement. From the giving of a penny Gospel a work of righteousness has begun which promises the ultimate regeneration of this entire foreign colony.



## **All Together in the Home**

BY ROBERT MACGOWAN

There is no place on earth with which we should be better acquainted than home. What tender thoughts cluster round that name, and how violently compelling is its gracious influence in the human heart! The Scotch poet sings:

I often wonder how it is  
That a' roads lead me hame like this  
And why, wi' sic a sense o' bliss,  
I ave come back tae you.

Home is like a trailing vine creeping through the years and furnishing luscious fruit for the tables of memory when they might otherwise be bare. Nowhere else can there be such intimacy, for brothers and sisters are skilled critics, and no respecters of persons are they. John is just John inside, even though he may be Sir Jonathan Mucklewise outside. In fact, if any young men or women pass onward through life without a very accurate knowledge of their own weaknesses to keep them humble, it is not the fault of the rest of the family. Well, after all is said and done, that is the outstanding contribution of a home to the history of the race—its humanizing tendency. Aye, home is a holy place. Its love is divine, and its motherhood is sacred. But thanks be unto God for its humanity. There we learn what the world is like and receive our first impressions of things in general. Of nothing should a man be more thankful than of his early experiences in a respectable family.

### **Home's Power Depends on Its Unity**

There is one inalienable attribute of a home which deserves special treatment—its unity. Upon this depends its endurance, its good name and its ultimate success. It means harmony in thought and feeling, cooperation in every department of its activities and an equitable apportionment of its joys and its sorrows. Many a business man would accomplish his ambitions tomorrow if only he could reproduce among his workers the spirit of home. But how can the individual be identified with the common end? How stir the common loyalties and how create the personal contacts for which home is so righteously renowned?

In the first place, every home owes unity to the fact that there is a common head. The members of the family are united under that figure, who is not allowed to pass out of mind for a moment in a well regulated home. This head is either father or mother, or both acting in consort, as it should be in every Christian home where the two are one flesh. They are the object of a family's love. The apostles must have had his own parents in mind when he wrote: "We love him because he first loved us." The hearts of the children are drawn to the parents by the cheerful sacrifices and loyal devotion of the latter. Love creates love, and the parents are well repaid in

later years by the return that such love brings in the faithfulness of their offspring.

But there must also be reverence. It cannot be home without this quality. Parents should still be parents. Freedom is most dangerous when it becomes familiarity here. The word of the head of the house should be law. It is the safety of the mother and the strength of the father. Thereby order is maintained, and each child learns the principle upon which the home is established. Then obedience will be the natural response that the young mind will make to the will of a loving parent. It was said of Jesus, for example, that he was "subject unto his parents," and who would dare to say that his personality was therefore weakened or suppressed by such surrender? Nay, rather, Mary and Joseph were the medium of God. What a grave responsibility for the head of the household? Precept and practice making common cause. Yet parents must be teachers and object lessons in one. An inch of example is worth a mile of leather.

#### **Mutual Trust Makes for Unity in the Home**

Again, the household is held together by common trust. The children believe in the two who are at the head of affairs. When I was a boy I had a long dark avenue to travel in order to reach home. There was a dog on that avenue—chained, it is true, but, along with other things, sufficient to terrorize me. Many an hour have I spent at the entrance, gathering my courage "to the sticking point." Then somebody heard about my difficulty. It was my father. He used to meet me, and when I took his arm it mattered little to me whether the dog had turned into a lion. My head was in the air. And is there anything more precious than a little child's faith in motherhood? It should be every true parent's endeavor to ennoble that trust. Alas, too often have we seen that trust broken. Then the little lambs are scattered like sheep not having a shepherd.

Ah, how much depends upon the head of the home! Happy are those parents who find their strength in God! America will never be able to tell what she owes to pure homes constituted and continued in God. It is wise for parents to secure harmony in the household by means of books, picture, music, games and so on. But these are the shadows in the end of the day. The eternal Element in the home is God, evidencing himself in the righteousness love of parents and children alike.

#### **Holding Their Privileges in Common**

There is another aspect of this unity that interests us. A household shares many privileges in common. For example, there is the common welcome awaiting the members of the family. The door swings open for one and all. They bear a common name. They resemble one another, and it is their right to sit at the same table together, a thousand times a year. They hear the same stories, receive the same instruction and romp through the same rooms, making the same noises and suffering the same accidents, more or less.



Does this all tend to produce a stereotyped personality? Nay, because each child makes its own reaction on its surroundings. Conformity to type does not extend far beyond the physical. This intimate contact between mind and mind, however undeveloped, is the very thing that fosters individuality.

Moreover, every child shares the freedom of the home. Rebekah tried to break this rule, but she suffered grievously for it. All alike should enjoy the play and find ready access to the parents' hearts. This is where a little child is taught the elements of democracy. There are others in the world besides himself—and all with as much right to live as he. A selfish member of a family can be a very trying disturber of the peace. Why should he expect all the blessings and favors to come to him? Rather, every child should be taught to share his privileges with others. Home is the easiest place in which to learn the sweet lessons of generosity, humility, patience and forbearance.

But the best homes find their unity in bearing responsibilities together. The members of the household must preserve its good name and honor. No stain has ever disgraced its history? Well, then each child will register his or her vow to maintain this record. And they are prepared also to defend its members against all who would vilify them. To hit one is to hit all. He who sneers or jeers is the common enemy. This does not mean that all outsiders are reckoned enemies but only that loyalty is almost ready to exceed the bounds of reason in order to do the right. On the other hand, nowhere does one receive a more royal welcome than in such a home. They are ante-rooms to heaven.

#### **Loyalty to the Home Means Loyalty Elsewhere**

Again, a home demands that it be supported. There are homes where the head of the house can pay for everything, never expecting any return except love. There are other households where the struggle for existence is ever uppermost. The young people go early to work, and every one shares in the burden of the general upkeep. Shame on him who does not! Did you ever notice that a young man or woman is part of the home, in proportion to the love which he or she puts into it? To many in these days it is just a place to sleep and eat in, sometimes not even that. They are not part of the inner circle of a mother's heart because their love is scattered abroad outside, among others who very often do not deserve it. Well, they are deserters, traitors, betrayers at the very beginning of life, and their usefulness to the world is already at an end; for they do not understand the common loyalties. Thank God for the home boys and girls, an honor to society and a credit to their country! They can be depended upon to represent the good cause at all times. If they fail, they will rise again, and the world will learn to thank God for them.

Ah, but this is the home whose God is the Lord.

## The Paganism of Little Business

BY CHESTER WARREN QUIMBY

Ours is a fine mid-west city of about sixteen thousand inhabitants. It has a dozen churches, a growing denominational college with a business school and a conservatory of music, a Catholic school and academy, a boarding prep-school for boys, an excellent public school system, a Carnegie library, two large parks, three big movies and a small one, three large public halls, a week-day school of religion, a baseball team, a score of lodges, and the usual fifty-seven varieties of little business. The owners of all these varieties of little business—the clothiers, druggists, bakers, and all the rest—are good, respectable men, and most of them are church supporters. But little business as they run it is thoroughly pagan.

Little business continually pesters me with advertisements begging me to buy, buy, buy. Two days after I was married we received a folder from the Pay-by-Installment Furniture Company telling us of the only safe place in our city to buy household goods. For months the Trade-Here-and-Do-Better Jewelry Company sent us regularly costly pamphlets picturing all kinds of silverware, except the kind we could afford. Later, when our boy was but three days old, the Wheelem Baby Buggy Company sent us a stuffed envelope showing all the latest models. All the while I kept asking myself: Is little business awed, as I am, at the gift of holy love? Is it overjoyed, too, in this new home of mine? Is it also caught in wonder with the sense of new-born fatherhood? Or does little business see in these experiences of my soul just a chance to sell goods to its profit? Everlastingly it is barking at me to buy.

When I ride the trolley the two miles down town to the movies, little business flaunts in my face the whereabouts of the best restaurant, clothing shop, bakery and garage. When I get inside the movie house the reels are interrupted by little business again telling me of this same restaurant, clothing shop, bakery and garage. If I go to a concert at the conservatory the programs are all blotched up with requests that I purchase something from little business, nor am I allowed to forget that a sweet-toned concert piano is being used. If I go to a debate at the high school a big placard shouts that the piano on the platform is the permanent loan of the Symphony Music Company. When I sally out to a ball game, little business urges me to buy score cards, pop, peanuts, candies, tobacco, pop-corn, and ice cream cones. Little business is greedy. It will not see me stir without tormenting me to buy, buy, buy.

### MOST FOR LEAST; LEAST FOR MOST

I had not been dealing with little business long before I discovered that the whole affair of employing and being employed is a fight for profit, a greed for gain. The employer does not ask, "What is the work worth?" but "How cheaply can I get it done?" The laborer never asks, "What, according to my needs, ought I to ask for my labor?" but



only, "How much can I possibly get?" Little business wants to get the most and give the least. It wants the biggest profit. I discovered this quite accidentally by chancing to overhear one end of a telephone conversation. "What? You want a man to wax your floors? What are you looking for a man for? Just phone the College of Business, and they will send you a student who will do it a lot better, and it won't cost but half as much."

After our baby came, we hired a college girl to assist in the housework. Wife and I sat down and figured what the work would be worth an hour and the number of hours we must have per week. Then we scaled the girl's wage up as closely to this sum as we could possibly afford. The girl accepted our offer, saying it was double the regular wage. But the wife of a college official complained to us for raising wages! This is little business, hiring college students for a song, for if they do not accept the stingy offer, they must quit school and miss an education. All little business asks is, "How cheap?" Profit!

I am convinced that little business is a little profiteer. Its whole program of buying and selling is a quest for gain, as big a gain as possible. The buyer never asks, "What is it worth?" but "For how little can I get it?" The seller never asks, "What must I charge and be fair?" but only, "How much can I ask, and still sell?" In our city I have found that goods have no stated values, but only fluctuating prices. If a high price brings a good sale at a large profit, the price holds. If not, the price falls, and the profit shrinks. The big profit is the real object of little business, the real value is nothing.

#### TALE OF THE KITCHEN CABINET

Down in the window of the Home Furniture Company stood a kitchen cabinet. The first time I saw it, it was marked \$65.85, which is really \$66, but it sounds a dollar less. Later it was price "\$65.85 less a generous allowance on your old cabinet." When I saw it a third time it was tagged, "\$65.85 less 10% this week." That would make it \$59.27. At another time it was flanked by twelve shining aluminum kettles and pans, and priced, "\$65.85 with these splendid pieces of solid aluminum ware absolutely free." The next time I happened by the aluminum was gone, and the price was just plain "\$65.85." The last time I saw it, it was accompanied by ten spotless white granite utensils. The price read, "\$65.85, and we give you the granite ware free." Now just what was that kitchen cabinet worth? No one knows. It had five prices.

Little business has no fixed values. It has only prices, prices that vary for profit. Everything in our town is sold after this fashion, soap, clothing, perfumes, candies, groceries, hardware—everything. Nothing has any stated value, nor any fixed price. Little business knows none. It is all for profit. I am certain that this describes little business in our city. It wants profit, and always the largest. Its whole motive and method is to get profit. It will do anything to get its profit. For the sake of it, it is destroying the good, the true,

and the beautiful in our city faster than parents, teachers and preachers, homes, schools, and churches can create them.

Little business is spoiling the beauty of our city. The chief vacant lots should be spots of restful green. But they are a glare of banking, real estate, bakery, and clothing ads. An abandoned church on a chief corner is lurid with movie posters. Our city lies on the level prairie. Good views are scarce. But a couple of miles east of us rises a little ridge. It affords a wide sweep of the great prairie farms, and one lone butte lying along the horizon like a sleeping giant. One of the chief drives of our city runs out to this view—but there is no view. Three huge billboards cut it off. They urge one to turn in haste to the city to purchase goods at the Comfy Shoe Shop, the Cure-All Drug Store, and the Everybody's Furniture Company. For profits on slippers and shoes, sodas and salts, sideboards and stands, we must go without this entrancing beauty. Little business has decreed it.

#### BUTCHERING BEAUTY

We are in the edge of the semi-dry country. Trees are scarce and slow of growth. Down in front of an old residence stood a row of fine maples. A dealer wanted the lot for a filling station. So he wrecked the building, cut down the trees, and built, leaving the back of the lot bare. Had he set his station back but six feet he could have saved the trees with their shade and beauty. But little business, all eager for display and profit, murdered the trees. Their grace, their greenery, and their coolness are gone. And "only God can make a tree!" Out where I live the residences stand back from the street in little lawns. On the corner below us they have recently built a drug store. Did they set it back under the trees, amid a bit of green lawn, and make it like a bungalow to chime with its neighbors? Indeed they did not. They butter it out against the side walk, and made the back yard a dump. It makes our street look ugly. Little business in our city butchers beauty.

It is also destroying our morals. How can we teach our children truthfulness when every week some movie puts on "the greatest film ever produced," and the Best-of-All Baking Company insists that of all the loaves baked the world round theirs is "The World's Best"? How can we teach them the glory of the golden rule when our plumber insists on taunting his competitor with the slogan, "We repair while others try," and our tinsmith sneers, "Others 'fix' 'em, we repair them"? How can we teach them to love clean fun when our merchants association brings in a cheap street show with its raffles, humbugs and bathing girls; that little business may reap added profits from the swollen crowds? Of what good is our week-day school of religion when our children, let out from learning the ten commandments, sally into a movie, and see, as I did, scenes laid in a brothel and a saloon, with drinking, profanity, robbery, murder, and vice all pictured out? And the film closing with the harlot, puffing a cigarette and sneering at her tormentors, "Youse guys can all go to hell?" For the love of profits little business is wrecking our morals.



#### ATTACKING RELIGION

It is even attacking religion. It is greedily grasping at everything sacred as a means of getting gold. Here in our city, as everywhere, Christmas has become a commercial orgy. The emphasis is not on the lowly Babe in the manger, but on the gold, frankincense and myrrh. When Easter comes our clothiers and milliners redouble their energy. Our bakers demand that I buy several dozen hot-cross buns. Our confectioners display their candy rabbits and eggs. Our stationer beseeches me to send my friends Easter greeting cards. Our grocer thrusts eggs upon me, and our druggists say I must dye them. Our florist tells me Easter is a farce without a lily—at twice its value—and our butcher paints a huge sign and hangs it on our street car prescribing ham for my Easter dinner. But I wonder: What have these to do with the resurrection, immortality, and the living presence of Jesus?

Then comes Mother's Day. Says our florist, "Say it with flowers." Says our stationer, "Say it with post cards." Says our confectioner, "Say it with chocolates." In summer when I go to church, I find that the director of the Mourners' Funeral Home has been there before me and put a fan in my pew telling me the best place from which to be buried. The Housemaker's Furniture Company has put in another telling me that his place is the bargain place of the city. There they are, while I am about to worship, trying to sell me their goods. And on Sunday! in God's house! for their profit! Little business is trying to run religion for profit's sake.

#### PROSTITUTING "SERVICE"

I suppose the greatest word in religion is "service." But little business has seduced it. How many "The Store that Serves," "Service is our Motto," "We Serve" concerns we have here! But what does little business mean by "service"? Does it mean what religion does—the surrendering of all one's life and energy to sacrificially helping the needs of others? Indeed not. All little business means by "service" is: Treat the customers so well that they will trade with us rather than go elsewhere. Little business never serves. It never loans a piano or gives away a fan without advertising itself for profit's sake. It cares nothing for spiritual values. It asks only, "How can I turn these religious matters to my gain?" To that end, in our city, it is killing the good, the true, and the beautiful, in scenery, in morals, and in religion. Little business is all for profit.

The tragedy is that the owners of little business are good men. If one of them should read this article he would be amazed and insulted. He would disclaim any evil motives. He would declare his methods honest, his prices fair, his business a necessity, and his purposes the best. That his personal character is good, none will deny. I know these men, and "they are all, all honorable men." But here are the facts. These things are what little business is doing to our city. "By their fruits ye shall know them." The truth is, it has never oc-

curred to these men to see whether their good motives operate in their business. In conducting little business they have no motive at all except—profits.

We are out to overthrow capitalism, big business, trusts and monopolies. So I read. But the fact is that in our city it is little business, of the grocers, tailors, bankers, clothiers, and all the other necessary fifty-seven varieties, that is ruining our city. I do not know what the world would be like if big business could be converted. But I do know that if little business in our city would resolve to conduct itself as to enhance the beauty of this community, better its morals, ennoble its citizens, make God more vital, and the Sermon on the Mount easier to live—our little city would become like the New Jerusalem. But at present it is destructive of all these things. It is profit-hungry and pagan.—*Christian Century*, by Permission.

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### On Exhibition

BY BEATRICE M. PARKER

Bill Watson was stuck. He had come to Chicago with the idea of getting a good position, but good positions were not lying around idle. Everywhere he went, the same question was asked: "What experience have you had?"

Bill was obliged to answer "None," but he always said that he was willing to start in without pay if necessary, to show what he could do. At length one elderly gentleman, whose office he visited, said in a very kindly tone:

"Mr. Watson, if I were you I would get a job, not a position. A fellow can work up from a job to a position of trust; but no business man has the time to experiment unless he is very hard pushed. Now, young man, go to it and make good."

Bill walked down the street, thinking hard. He, the famous quarterback of the champion college team of only two years back, stuck. That seemed impossible.

"Well," he cogitated, "me for a job. That seems to be my cue just now. But I would not have surmised that I would be lacking a good place, no matter where I went."

Bill had spent two years since college graduation at home, in a mill office; but he could not see much of anything ahead of him, so in giving up his place he had decided to get more out of his college education, and here he was stuck, as he expressed it. To be sure, there were many regrets in his mind relative to leaving a good small place for such an uncertainty, but not for the world would he go back and admit failure.

Down Dearborn street he went, and his attention was attracted to a crowd that was looking in at a window exhibition of some kind.

"I wonder what this is?" Bill said to himself. "I might as well enjoy the sights, anyway." And, smiling a bit, he crossed the street.



In a large window, fitted up with athletic goods, was a young fellow, about Bill's age. Seated on a stool, he pulled at a rowing machine, and as he did so, he displayed some muscle in his back and arms.

"Ah!" muttered some of the crowd. "Some muscle. Wish I had as good."

As if reading their minds, the young man in the window picked up a card and showed it to the people. On it was:

SMITH'S EXCELSIOR EXERCISER.

*Makes Your Muscles and Your Health Better Every Day.*

"Some exhibition," remarked a man, pressing close to Bill Watson. "Any man is a chump to believe in such things. And as to the chap that puts himself on exhibition that way—well, I'd rather sweep the streets."

This set Bill Watson to thinking hard. He had been on the point of making a remark upon the rather poor exhibition of muscles that the man displayed there in the window; for in reality it was only by a trick that he worked his arm and back muscles so as to show off to best advantage. But Bill did not say what he intended; instead he walked into the store and asked for the manager.

"Well, what can I do for you?" asked the manager, in a brusque, business-like one.

"I came in about that exerciser business," commenced Bill, whereupon the manager interrupted him by saying, "I'll call Mr. Knowles; he can show you one of them."

"I do not wish to buy one," Bill said. "I have too much appetite already and do not need the exercise. What I want to get at is this: What am I worth to you to help out the man in the window?"

The manager smiled. Then he replied, as he took hold of Bill's arm, "What have you ever done to make muscle? Gracious! You do have some, after all. I would not have believed it, to see you in that coat. Take it off and roll up your sleeves. Now wiggle your fingers and bend your wrist back and forth. Good! Say, young man, we do need somebody to help him out. What do you consider those muscles worth to you for evening exhibition?"

"A dollar and a half an hour," replied Bill, hardly expecting that the manager would agree to such a price.

The latter stroked his chin, and then told Bill to follow him. They went into the back of the store, and Bill took off his coat and stripped down to his undershirt. The manager put him through several stunts with an exerciser, and finally said, looking at Bill keenly:

"You are a college man, I think; for such muscles are the result of training of the highest type. If you will let me advertise you as a famous college athlete, I'll give you a dollar and a half an hour, gladly."

"I do not really like the advertisement part of it," Bill replied, "but if you will put it that this is the way to start to become a famous college athlete, I'll agree to your terms."

"Little too conscientious, is that it?" asked the manager. "You won't stand for anything that is not quite true? Well, young man, you are right, and I'll accept your amendment."

So Bill Watson, famous quarterback unknown to the manager, stepped to the exerciser that evening at seven o'clock and went on exhibition, as he thought of it.

"Cats! But I hope nobody recognizes me!" he exclaimed to himself as he looked down at the sea of faces below him. "Some come down from what I expected to tackle!"

The crowd doubled in size, and the remarks that were made would have made Bill Watson uneasy could he have heard.

"Say! See those biceps!" "Some back." "Bet he was a player himself, and they have hired him in." "Best advertisement I ever saw, and the most sensible."

Such was what was being said in way of comment outside of the store window. Within the store, the manager peeked through a curtain, and what he thought was reflected in the eager smile that lighted up his face.

"We cannot afford to let him get away from us," he said to his assistant. "When he gets through at nine o'clock, send him to me."

But Bill was destined to see the manager long before that hour. About a quarter of eight, when Bill was swinging some Indian clubs, by way of variety and to create greater interest in the crowd below, he heard a yell that made him stop and look around.

"Rah! rah! rah! Bill-Bill-Billy Watson!"

That was the old college cry of his class when the team scored—only it was not always Billy Watson who was cheered. Looking keenly about, Billy saw Coolidge, Knowles, and Smart of the old team waving their hats and cheering wildly.

Then the three made a rush for the door and plunged inside. Such a crowd as gathered outside the window and blocked the doors! The manager came out to investigate. He did not like this interruption, and he started to say so in no uncertain terms.

"What does this mean?" he exclaimed, angrily.

"It means, Mr. ———," said Jim Knowles, as he slapped the manager on the back, "that we are going to kidnap your window-man and take him down to a big college reunion. How on earth you dug up Billy Watson, the famous '18 Yarvale quarterback, is more than we can understand; but we need him at our dinner, and we are going to have him."

The manager, Mr. Gross, was too shrewd a man to make serious objections, and soon a sign was put up in the window that read:

"We regret that the class of 1918 took away the demonstrator, William Watson, the famous quarterback of the Yarvale champion



football team, but he is coming back the first of the month as manager of our athletic department, and we can guarantee satisfaction in all of our goods."

"Yes, on the first of the month Billy Watson took up his new duties, and because he was so familiar with athletics and athletic goods he made good from the start. He could talk athletics because he knew what he was talking about, and he was very enthusiastic about his work. But you ask him what made him turn to that line and he will invariably reply:

"Get a job, and the position will take care of itself. I saw the job and took it, and before I knew it I had the position almost thrown at me."—*Young People*.

### Survey of the Flathead Reservation in Montana

#### INTRODUCTORY

It was in November, 1836, in the midst of the first great German immigration into the Mississippi Valley, when two young men from Germany came to St. Louis, then a small frontier city, on a unique errand. They were missionaries, sent by the Rhenish Mission Society, who expected to preach the Gospel to the Flathead Indians in the Oregon territory. Winter being at hand, however, it was impossible for them to continue their journey across the country, a journey full of difficulties and hardships even under the most favorable circumstances. Seeing the great need of bringing the Gospel to their German countrymen in and around St. Louis, they began, for the time being, to preach the Gospel and bring the sacraments to their scattered and neglected countrymen.

One of these, Philip Jacob Heier, soon abandoned the idea of going to the Indians in Oregon, and settled near St. Charles as pastor of Friedens Church, which has just celebrated its ninetieth birthday.

The other, Tilman Nies, was in poor health and unable to continue the journey to the Indians alone. The next year Edward Louis Nollau was sent over to accompany him to his destination in the far Northwest. The two men met in St. Charles late in 1837 and immediately began to make all necessary preparations for their long and perilous journey across the mountains, which they planned to begin in April, 1838, with a caravan of covered wagons with which four American missionaries were also to go into the Oregon country. In February, 1838, however, Nies became so ill that the journey again had to be abandoned. In order to reach the Northwest after all the two now planned, after Nies' recovery, to make the journey by sea around Cape Horn. Before this could be done, however, Nies died suddenly. His death and the great difficulties in beginning the enterprise among the Indians in Oregon discouraged the Rhenish Mission Society and they allowed Nollau to remain and labor among the German settlers near St. Louis until further notice. In October of that same year he became the pastor of a newly organized congrega-

tion in Gravois Settlement, about twelve miles south of St. Louis, where two years later he helped to found the German Church Association of the West, now the Evangelical Synod.

In view of these interesting incidents, so closely interwoven with the beginnings of our own beloved Synod, the following survey of the Flathead reservation in Montana, by G. E. E. Lindquist, for the Committee on Social and Religious Surveys of the Home Missions Council, will be of peculiar interest to Evangelical people. There is still a need and an opportunity for the work thus contemplated by two of the Synod's founders nearly 90 years ago.

#### HISTORICAL

The original habitat of the Flathead Indians was the portion of the present state of Montana known as the Bitter Root Valley, and the eastern slope of the mountain range bearing the same name. The tribal name is Salish and they themselves claim that the word "Flat-head" is a misnomer, since they never practiced the barbarous custom of flattening the head, to which some of the Pacific coast tribes were addicted. Their first contact with the white man seems to have been about 1740 when exploring parties were encountered in the region of the Yellowstone. It was in 1805 that the Lewis and Clark expedition reached the Bitter Root Valley. According to some historians, a band of Iroquois left their Canadian homes on the St. Lawrence some time between 1812 and 1830 and directing their course to the Northwest country they finally settled among the Flatheads. The first Roman Catholic priest came to these people in 1840 and a few years later a permanent mission work was established among them.

With the coming of the settlers bound for the Oregon country following 1850, some recognized treaty as between these Indians and the Government was inevitable and so in 1855 the confederated tribes of Flathead, Kootenai, Pend d'Oreille, in common with other Indians in what is now the state of Montana, were placed on a reservation and were eventually removed to what has since been known as the Jocko district. Great dissatisfaction prevailed at the time among these Indians because of the necessity laid upon them of giving up their favorite haunts in the Bitter Root Valley, but everything contributed to make this vast tract of land particularly desirable for white settlements and consequently sufficient pressure was brought to bear to bring about their removal. Following the general Allotment Act of 1887, 2,431 members of the Flathead confederated tribes were allotted 227,113 acres.

#### GENERAL CHARACTERISTICS — POPULATION

The Flathead reservation lies in the western part of Montana with an elevation of about 3,300 feet, in parts of three counties, Missouls, Sanders and Flathead. The topography shows the region to be mountainous with broad valleys. The proximity of the mountains with which many of these valleys are hemmed in on all sides



makes the variation of temperature slight during the summer and winter seasons. In the summer the mercury rarely goes above 90 degrees while during the coldest winter weather it registers about 20 degrees below. The climate therefore is generally healthful.

Mention has already been made of the Flathead tribal confederacy. Besides the Kootenai and Pend d'Oreille there are Kalispell, Spokane, Nez Perces, Snake, Cayuse, Delaware and a few Sioux also to be found on this reservation. The total Indian population is given as 2,526, the majority of these being of the Flathead tribe. Of these 573 are citizens, while 1,953 are under governmental supervision. Two thousand four hundred and eight have individual allotments. The number of Indian households on the reservation is 528. There has been no appreciable change in the population during the past ten years.

It is estimated that there are fully four thousand white people living on the reservation. In or immediately adjoining the reservation are twelve towns, the most important commercially being Hot Springs, St. Ignatius, Polson and Ronan. The presence of so many whites is due to the fact that 919,589 acres have been opened to settlement at one time or another, and since the Indians are all allotted, they are surrounded on all sides by their pale-face neighbors who have taken up this surplus land. The Northern Pacific railroad, entering at the southern end of the reservation, cuts a segment through the lower portion. Other means of communication are afforded by 350 miles of roads which are fairly well kept up and because of climatic conditions and other factors these are passable throughout the year for travel by automobiles. The presence therefore, of organized white communities within close range, and modern methods of travel, has brought about marked changed economic and social conditions among the Flatheads compared to thirty or forty years ago.

#### ECONOMIC CONDITIONS

The mineral resources on the Flathead reservation have not been developed, although there has been some prospecting for copper covering a period of years. About 220,000 acres constitute the timber area or the equivalent of 1,350,000 board feet, with a stumpage value of \$4,050,000. This is in the nature of timber reserves. Of late there has been some agitation to dispose of this in order to make it a part of the National Forest under the supervision of the National Forestry service. The supporters of this proposition feel that in this way the timber will be cut under proper supervision and the watersheds preserved, while at the same time the Indian property adjacent to the forests will be more amply protected from destruction by fire.

Since 1907 or 1908 an irrigation project has been under way on this reservation which when completed will irrigate about 150,000 acres. This is one of the most ambitious irrigation schemes of any in the Indian country, having cost to date something over three million dollars. In the first instance it was promoted largely at the dic-

tation of the Montana delegation in Congress, without very much consultation with the Flathead Indians. At the present time about 84,000 acres are available for irrigation while possibly not more than 25,000 acres are actually in cultivation. Of this it may be roughly estimated that about 20,000 acres are used by white people, either on leased Indian land or those acquired by purchase of "dead allotments." While only 5,000 acres are cultivated by Indians. Without going into any further discussion of the pros and cons of the irrigation question, it may be briefly mentioned that there are times when the season is wet and the rainfall sufficient to make farming profitable without irrigation and since this is a reimbursable project (which means that the Government will have to be paid back so much per acre for the expenses involved in the construction of this project), it is but natural that some of the older Indians should be somewhat confused as to all the issues involved and from time to time offer protests, and further claim that the benefits will all accrue to the white settlers.

It will be seen from the above that the tracts cultivated by the Indians are not very large—five to twenty-five acres apiece. Wheat, rye and some oats are raised and potatoes can also be marketed to good advantage. The chief source of income, however, is cattle. The animal resources of these Indians amounting to, in 1920, 5,980 cattle, 3,000 horses, 3,020 sheep, 285 swine and 5,000 poultry. Naturally enough, "dry" farming must be resorted to in order to engage in the cattle industry, and since there are frequent droughts the net income from stock farming has not been great. The Flathead Indians like all others prefer to lease their farms or allotments whenever possible. Last year 548 thus leased their lands. The leasing system is generally admitted to be pernicious in its effects on Indian industry, and still the very agency that employs three Government farmers on the Flathead reservation to teach the Indians thrift and encourage them to farm their own land is guilty of promoting and handling practically all the Indian leases. The defense commonly employed is that the leases are for the benefit of minors or the old and decrepit.

Poverty is not prevalent on this reservation. One hundred and four Indians receive rations at times, the majority of them "part rations" only. Ready money and not poverty has brought about the period of lawlessness, drunkenness and debauchery through which the tribe has recently passed. In fact, the deplorable condition which has prevailed within recent years was instrumental, in part at least, in claiming the death of an able and efficient Government superintendent who sought to bring about law and order among these people.

#### SPECIAL FACTORS

Mention has been made of the influence which the white settlements have in and throughout the Flathead country on the social and community life of these Indians. The statement has often been made by Roman Catholic missionaries at work on this reservation that the coming of the white settlers and the contacts established subse-



quent to the opening of the reservation in 1909, marked also the beginning of the reign of lawlessness involving a general letdown in morals, the disregarding of marriage ties, heretofore held sacred, as well as other vicious practices. "Close contacts with the whites have wrought havoc among them," they declare. Whether the burden of guilt should be placed at the door of the white settlers, who have founded homes and established themselves on the lands in the midst of their Indian brethren, is open to question. It is quite likely, of course, that the new and strange standards introduced by the whites may have been somewhat confusing and that the Indians were unduly influenced by the unchristian practices of many of their white neighbors. Be that as it may, the present status of home life is far from satisfactory. There are many separations and quite a number living in adultery. Public prostitutes are found in several of the villages and in one of these, St. Ignatius, there are known to be as many as eighteen public women. As far as her menial tasks are concerned, the position of woman is normal, but morally, as the above would indicate, there has been no improvement, but rather the reverse.

The continuous efforts on the part of Government officials to encourage the building of better ventilated houses has been productive of good results in recent years. Formerly the crowding together in winter of several families in poorly ventilated houses was responsible for much of the tuberculosis on the reservation. Today there are probably not more than thirty-five one-room houses to be found on the reservation. The percent affected by the white man's plague is considerably less than even five or ten years ago. There is a well equipped and competently managed hospital under Roman Catholic auspices at St. Ignatius, and Indians are treated here as well as whites. A fee is required of all who receive treatment. There is also a Government physician, but no field matron.

There has been considerable infusion of white blood among the Indians on this reservation, through intermarriage, covering a period of some forty or fifty years. At the present time this was restricted to eight cases last year. There has been some fear on the part of the whites of the offspring of mixed marriages showing Indian blood. Aside from this there is little evidence of race prejudice between Indians and whites, and what little there is, is mild and decreasing.

Moving picture theatres, poolrooms and dance halls cater to those who feel that they stand in need of these amusements. Three of the eleven poolrooms are under Indian auspices. There is no organized athletics. For a number of years the recreational life of the Flatheads has largely expressed itself in fiestas,—“festive occasions” promoted by the Roman Catholic Church and centering around the St. Ignatius mission, but more recently the attendance at these gatherings has been cut down and the interest seems to be on the wane. Organized social life as it finds expression in a majority of white communities is wanting here.

#### MORAL AND RELIGIOUS

*Harmful Practices.* It has been exceedingly difficult in times past to suppress the liquor traffic on the Flathead reservation. One reason for this was the impossibility of securing the conviction of white offenders, that is, for selling liquor to an Indian. When this survey was taken (1920), there was much bootlegging\* going on. The Government officials claim that they have no jurisdiction off the reservation and that the county officials were not interested in joining forces with them.

Gambling is prevalent but not so much on the reservation as in the town sites, where the Government superintendent has no jurisdiction. Here again it has been exceedingly difficult to secure evidence of a convicting character owing to the lack of cooperation from county officials. The situation as to prostitution has already been dealt with. As is true of gambling, so most of this wickedness occurs in town sites where the Government Agent has no jurisdiction, and the county officials only nab the most outstanding offenders.

*Indian Dances.* The tribes as a whole conducts two annual dances: one around July 4, and the other at New Years. Local district dances are held "occasionally." These are bad on morals, as are the white Jazz dances without supervision and restraint. At "Frontier Day Celebrations" the Indian dances are held for commercial purposes.

*Crime.* The seven major crimes are punishable under the federal jurisdiction, but in the case of gambling, theft, and other offenses it is difficult to secure conviction in the courts, and when actually secured, the Indians are given a relatively light sentence in comparison with the heavy penalties given to whites for the same offense, which is not calculated to instill high regard for our courts of justice or act as a deterrent. The causes to which crime is due, in the order of their importance, are as follows: 1. Use of alcohol; 2. Lack of home training; 3. Lack of right kind of amusements; 4. Idleness; 5. Living conditions.

*Superstition and the old Indian religion.* Superstition has a relatively strong hold on the fullblood Indians (only a minority of this tribe are fullbloods). They still observe the "death feast," which is part of their religious observance. Generally speaking, the old time practices of the medicine men, together with their customs and superstition, has very little hold on the rank and file.

#### WORK OF THE ROMAN CATHOLIC CHURCH

The Roman Catholics first established mission work among the Flatheads in 1840. Their historians say that a band of Iroquois which settled among the Flatheads between 1812 and 1830 were devout Catholics and taught these Indians the rudiments of their religion. It is

\* (July, 1920, Mr. Theodore Sharp, then superintendent of the Flathead reservation, was shot and killed by a disgruntled employee, who had been discharged on account of his alleged association with the lawless element. Since that time, the Commissioner of Indian Affairs made a trip to investigate the situation and the report shows that there has been a general "shake up.")



further asserted that the delegation which made its way to St. Louis in 1831 was composed of members of the Flathead tribe and were not Nez Percés at all, and that these men were in search of the "Black-gown" missionaries instead of the "White Man's Book of Heaven" as has been ordinarily supposed. At any rate their first missionary was Father De Smet, and the mission continued until about 1850 when the work was abandoned for about sixteen years, owing to the disaffection of the Indians. In 1866 the work was re-established and at the present time there is quite an extensive mission station at St. Ignatius, with a large church, two boarding schools and a modern hospital. There are also two out-stations, one at Arlee and another at Polson.

When the Flatheads were living a simple communistic sort of existence, it was comparatively easy for the missionary to center all his activities at St. Ignatius, but this sort of affairs came to an end with the coming of the white man and his settlements. At that time all the children of school age were enrolled at the three large boarding schools on the mission allotment. In 1900 Government support was withdrawn from these mission schools, and with the establishing of public day schools the church lost its hold on the younger people, and finally it was necessary to have out-stations established at two other points in order to administer to the religious needs of these people.

#### SCHOOLS

There are no less than 46 schools on the Flathead reservation; of these, 44 are public schools and two are Roman Catholic boarding schools, and since 26 of the former are open to Indian children, there are none without adequate school facilities. The rising generation is being educated. The percentage of illiteracy is 45, having decreased during the past five years. There are a number of returned students who have attended non-reservation schools but no exact data was available as to their present status. It is true, however, that where the children have attended the white public schools they show a marked tendency to go back to their old Indian ways.

The mission boarding school at St. Ignatius has two branches. The Ursuline Nuns instruct the girls and the Jesuit Fathers the boys. The capacity of the school is 300, while the total enrollment for 1919-1920 was 124, and the average attendance 102. The school of the Sisters of Providence was burned in 1919 and has not been rebuilt.

By far the most encouraging sign of progress is the presence of 26 public day schools open to Indian children and conveniently located. An increasingly larger number of Indian pupils are enrolled in these schools, especially since the adoption of stricter rules relative their enrollment in non-reservation Government schools. Furthermore, there is no race prejudice on the part of the whites to the children attending the local schools. Public sentiment is demanding that the Indian pupils be educated in the same manner as the whites in order to become good citizens. In this connection it should be mentioned that ten schools give high-school instruction.

#### IMPRESSIONS

The Flathead Indians are at the present time in the throes of a difficult reconstruction period. Just whether they will come out "reconstructed" or not is hard to say. There are many problems to be ironed out. Their industrial status will not be fully settled until they know just how much they will have to bear of the expense of the irrigation projects, what will be done with the surplus lands, especially the timbered areas, and in general how other complicated and intricate matters will be handled. As far as the Government's relation to those Indians is concerned, the problems are largely administrative, and much hinges on the outcome of the administrative processes. Morally, the condition of these Indians is deplorable. Religiously, they are nominally Roman Catholic, but their religion is entirely divorced from morals, at least it seems to have little bearing on their everyday life. Here, then is a field for constructive Christian effort which is truly challenging.

In many of the organized communities on the reservation there are Protestant churches; these towns are new and constantly growing, especially Polson and Ronan. In these towns are located the public day schools heretofore mentioned. Here the Indian parents must eventually send their children in ever larger numbers from year to year. Here they come to do their trading and get their mail. It is altogether possible to bring these Indians under the best influences of these towns, and for that reason the Protestant churches should formulate some united and definite program of approach, in order to win these people to a vital faith and get them into organized church life. In some instances beginnings have already been made, but there is a distinct need for a united movement on the part of the white Protestant churches of these twelve towns to get together and allocate responsibility for their respective communities. It might be profitable in this connection to have community centers established where the Indians would feel at home when coming to the town to do their trading, attending church, etc. Such an enterprise would be a wise investment and fruitful of much good. Since the Indians are somewhat diffident and slow to express themselves in the presence of strangers, it might be necessary at first to have special services for them, but a sympathetic attitude on the part of the whites would at all times be necessary in order to make possible the opening wedge which would bring about better things among these people.

If, on the other hand, the local forces are not ready for such an undertaking, there are the national boards and societies to be appealed to, but it is a question in the minds of many whether such a belated effort would meet with much success, and for that reason it is the judgment of those who are cognizant with local conditions that "charity should begin at home," which in this sense should be interpreted as Christian charity to a people in moral and spiritual need on the part of their more privileged brethren.



## The Saga of Man

By ARTHUR WENTWORTH HEWITT

The world was white with drifted snow and the mountain pines were moaning. The moon peered over the hill as I sheltered under a giant tree of inky green. I shuddered. Black specks dotted the round disk of the moon as if far-away withered beldams, or witches of Endor, were silhouetted there. As the satellite rose from the hill three shadows stepped down out of its rim to the horizon and came down the snows nearer and nearer to me, growing larger and more unearthly of weird aspect. I shrink from their dark immensity, but they said:

"We are the Ancient Norns that sat by Ygdrasil. Leave these hemlock chasms and lonely peaks. We will show you in cosmic theaters greater strivings than those of Thor in Jotunheim."

Daring naught else, I followed. "Open his eyes," they muttered. The world lay open to my vision. All the mountains round about from Shasta to Himalayas were filled, like far-circling theaters, with evil spirits, vast-formed and dark.

Then I saw the ground of the theater cleared for a mighty contest. Two giants were called to strive against all the world, but one of them named Genius said to the other (called Greed), "I will not work with thee!" and slapped him in the face—whereat Greed laughed loud and long, for he knoweth his day and power. Genius, enraged, challenged him to strife, whereupon Greed fashioned a Demand, wonderful for size. Genius, smiling, made a work that exceeded it. Then Greed made a greater Demand, and it came to pass that though he made only this one kind of work, his skill in this was limitless, and each time he easily exceeded the varied wonders of Genius. The latter did Titanic things: He hurled trains of iron over the land and steamers across the sea; he tunneled under waves and mountains; he threw ships into the air; he tossed nations from continent to continent, and raised office buildings, story on story to the stars; but Greed still came with the greater Demand. Now this narrow skill alone could never have given the victory; but he had a strange power of taking, when Genius had worked till he was weary, everything produced by the latter, so that in the end, though Genius had not intended it, the two giants did indeed strive together against the world—and win. Only a little was Genius able to save for the comfort of the conquered, but in the name of the world he swore vengeance on Greed.

Next after this came a comedy. A fat, puffy man who always ate too much because he always had too much to eat, went, richly clad, to church and prayed to be humble. He joined melodiously in the service, saying, "Miserable sinners are we all," then went out to the courthouse and sued for libel somebody else who had coincided with this opinion. (Perhaps he disliked plagiarism.) After this he went to the procession. On one side were a few who had riches and great machines; on the other were great masses with bare hands. Between these marched the procession (after its men had been labeled, Legisla-

tor, Governor, President, or whatever the tag might be). Often the men with tags reached into the pockets of the bare-handed ones, took something and handed it over to those with the machines. Then they turned back and shouted in rotund voice:

"Lib-er-ty!"

The ancient mountains shook with the laughter of fiends.

Then the procession filled itself with wind and shouted yet more oracularly:

"E-qual-i-ty!"

To me this was a sad comedy, but the Evil Spectators laughed with long, jubilant mirth. At length, though, they said the play was too silly. They wanted to see battle.

Then I saw the lines of those who had fought for the control of the System, and won. Statesmen were their captives. They had sailed to their havens over seas of heartbreak. They had many palatial residences built by the toil of those who were homeless. They fed at daily banquets the refuse whereof would have been luxury to pinched, pallid children by the million. They rested their ennui by a week's excursion at the cost of \$1,000 earned by men whose wives died plague-stricken because they could not get at God's free air. Such were the victors whose chief thought was the getting of gold. They knew not what they did, but I quailed horrified before the appalling, weird, unhuman, naked narrowness of their souls.

Over against them came another army, gaunt, grimy, and grim, exhausted by breathless, sweaty grapple, their eyes looking three inches away into those of Fate. These, too, had fought for the System, but, defeated there, fought for comfort, lost and now were fighting for bare existence. Their minds shriveled under lives like the animal. They had neither the fine uncut libraries of the rich nor time to read them. While they sat penniless to cipher the cost of a board coffin for the last dead baby they were maddened by hearing the fame as a philanthropist which the superfluity of their earnings had won for a rich man who bought his safety thereby. In lightless, stinking tenements of one room huddled many families, barefooted, ragged babies that never saw book, picture, or playground, leaf or blossom. Here were children who will grow up criminals and prostitutes that under better teaching and happier circumstances would have been bishops and leaders of ladies Christian charities. But many will never grow up at all. At first all this did not seem to me like a battle, but soon I groaned, realizing that this was the cosmic Waterloo.

"This makes me heartsick," I said to the ancient Norns. "Show me a triumph."

Then I became aware of far all-seeing eyes fixed on the injustice of man. Then I saw a glorious throne that in all the smirch of a world remained spotless white. The throne was empty, for One had risen from it having the glory of God, made like unto the Son of man. His raiment was red with blood and he moved in the majesty of his wrath.



"Who is this," I muttered, "that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?"

I trembled at his aspect as the answer came:

"I that speak in righteousness, mighty to save!"

"Wherefore," I cried in fear, "art thou red in thine apparel, and thy garments like him that treadeth in the winevat?"

He who is Love, flashing with sublime anger, said:

"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come!"

From Alps to Andes the ancient mountains rocked with earthquake, for the Evil Spirits shook with mortal terror.—*Zions' Herald*.

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### A Hint: Be True

BY REV. J. WILBUR CHAPMAN

It is not always easy. But it is always worth while. The result of it is character tried and true; the fruit of it is an easy conscience, a sense of satisfaction, and a host of friends.

In times of crisis the demand is not for men of genius nor men of world-wide fame, but for those who are true. It is not necessary that we should succeed as the world counts success, but if life be worth the living it is absolutely essential that in all things we should—Be True.

Be true to your ideals. Set them high. You will hardly rise above them. Let them lift you in spite of life's undercurrents. Keep your eyes up, your vision clear, your faith steady.

Be true to your convictions. Only test them well. See if they will hold when the strain is heavy, the sky starless, your friends few. If they hold, follow them.

But did you know that there is only One who makes the true life possible? He uses old memories, high ideals, and earnest convictions to make men strong and good. His name is Jesus. He is within calling distance, nearer than you have realized. Better let him help you to—Be True.

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If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—*R. Cecil*.

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## The Year In Review

By REV. JOHN BALTZER, D.D.

Events of transcending importance in the history of the world are related in the Bible with few but most significant words. God said: "Let there be light!" and it was light. And as a result of this creative act there appear before our physical and mental vision a multitude of facts with an infinite meaning which have never been systematically described or enumerated. The things which have been accomplished during the past year by the many workers in the Synod cannot be stated in so few words; for they represent not a unified organic act of creation but the imperfect patchwork of human hands.

Light, upon which all life depends and which insures its existence, is indeed an indispensable means for knowing the many mysteries of creation, but it is not sufficient to illumine for the human mind all the channels of wisdom and knowledge or to protect human beings against error. From his own experience Paul says truly: "Now I know in part." Human art, the science of mortals and the firm and searching faith of Christians, like children sitting around the family table, are attempting to combine the curiously formed fragments of knowledge into a harmonious picture. The creative power act of the eternal living God remains the unshakable foundation for world development. Faith groups all forms of life together in a comprehensive system and sees in him who could say "I am the light of the world" the highest development of life and the finest fruit of God's creative evolution. We thank God that the unpleasant controversy which is stirring up some other denominations has not become a bone of contention in our beloved Synod.

In view of our pastors we may well say that they have not suffered themselves to be lured away from their preaching of the crucified Christ. In none other is there light and life and salvation and guidance out of the darkness of folly, superstition and unbelief than in the Light which has come into the world, even Jesus Christ.

The past year has brought a definite advance among the nations all over the world in the knowledge of the mutual relationship expressed in the words: "Through one man sin entered into the world and death through sin; and so death passed unto all men, for that all sinned." Decent magazines and practically all religious periodicals recognize today that not only one nation or its government is responsible for the terrible war and the dreadful years which lie behind us, but they count them up in this order: Austria, Russia, France, Germany, England, a five-fold group of scape-goats. If the present year, the tenth after the beginning of the great World War, reserves the distinction of such knowledge and confession, then surely two things seem clear: first that the number of scapegoats will presently go from five to eight or ten, and then that it is a most peculiar thing about the human heart which is deceitful above all things and ex-



ceedingly corrupt. Sin has indeed passed through to all men. How difficult it is to let confession follow upon conviction!

In the field of the church and world politics the year 1924 has witnessed the growth of an entirely new movement, the movement toward world peace. So far the prevailing opinion in Europe, the source of all wars, has been that a sort of barbed-wire entanglement in which every barb is a bayonet and every post a "Big Bertha" was the best assurance against the fear of a threatening neighbor intent on robbery and war. Now the church, which during the terrible war period lent its voice in all lands to militarism and the disgusting propaganda of hatred and enmity—partly voluntary, partly from a sense of duty and partly because it was forced to do so—is proclaiming: Ye nations of the earth, who know the name of Christ and his mission in the world, have confidence and faith in one another! As much as in you lieth keep the peace with all men. Let the written and spoken word be mightier than the sword. The church of Jesus Christ, especially the Protestant section—what the Church of Rome will do depends upon the Jesuits, experts at fishing in troubled waters—is ready to declare to all the world that it can never again bless war, i. e., she can never again persuade her members to pray God to grant that the murderous weapon of war may put to death many more victims from the ranks of the enemy.

And for such monstrosities the church of Christ, which still includes among its teachings the word of its head and founder: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully abuse you," can never pray to the Giver of all good and perfect gifts without denying the message of peace of its King and Master! If she desires to do this she will put herself on a level with Peter's denial, "I know not the man, I am none of his."

This movement toward reconciling the Christian nations with one another, which originated among Protestants of North America, is reaching all governments in Europe and America during the close of 1924 in the form of a tentative agreement. This same movement also realizes and declares that the forced slavery imposed by the Treaty of Versailles is the greatest hindrance to peace in Europe and throughout the world. We must await the fruits of this movement for peace without forgetting that as a Christian Church we are in duty bound to foster its growth.

Coming to the special field of work in our denominational vineyard, we see this year a steady advance in all activities. According to our unfortunately incomplete statistics the total number of Evangelical communicants on January 1, 1924, 307,177, with a total number of souls of 441,599. Unfortunately only 239,356 of these have contributed to the support of their local congregations and to the progress of our common tasks in the Kingdom of God. When it is remembered, however, that these same givers have also contributed a considerable portion of the substantial sum of \$122,762.53 to the support of homes

## A Survey of the Synod by Districts, 1923.

Districts and Mission Territories	Pastors	Congregations (Main and Affiliated)	Souls	Value of Property	Confr- mands		Sunday School		Contributions	
					German	English	Enrollment	Teachers	For Church	For Kingdom
1 Atlantic .....	41	42	21,646	\$1,926,450.00	55	598	6,646	691	\$ 212,245.15	\$ 30,320.12
2 Colorado .....	18	22	4,111	148,550.00	161	37	1,283	103	25,415.08	4,322.75
3 Indiana .....	114	121	66,429	4,373,500.00	34	1,200	24,652	1,992	283,115.85	145,290.65
4 Iowa .....	73	86	18,994	1,138,050.00	81	378	7,178	672	183,387.01	36,695.99
5 Kansas .....	28	46	6,495	487,975.00	3	101	2,780	235	66,406.59	11,231.34
6 Michigan .....	69	84	29,087	2,426,000.00	91	723	10,822	992	296,942.98	58,506.73
7 Minnesota .....	53	87	16,064	1,219,650.00	161	231	3,153	294	139,718.37	17,624.00
8 Missouri .....	121	126	44,615	3,078,931.91	86	1,094	17,042	1,692	543,420.22	87,790.07
9 Nebraska .....	25	31	8,179	330,800.00	91	69	1,591	165	42,285.32	12,883.81
10 New York .....	56	60	30,395	2,460,700.00	13	704	11,196	1,172	499,220.00	64,640.00
11 North Illinois .....	112	117	54,902	4,134,400.00	173	1,685	20,223	1,788	574,542.02	101,111.78
12 Ohio .....	57	78	34,946	2,465,917.00	5	768	15,993	1,197	288,018.95	101,579.50
13 Pacific .....	29	20	2,903	213,600.00	29	34	758	81	29,755.76	5,834.46
14 Pennsylvania .....	22	32	12,885	1,181,400.00	—	190	5,259	431	158,982.43	14,681.60
15 South Illinois .....	93	114	36,341	1,967,900.00	109	1,086	13,252	1,349	292,788.27	53,931.70
16 Texas .....	31	62	13,633	593,550.00	249	112	3,602	285	66,077.34	20,802.74
17 West Missouri .....	30	35	8,056	627,000.00	38	166	3,804	360	155,830.68	21,223.14
18 Wisconsin .....	77	101	29,450	1,615,200.00	317	769	8,324	858	323,424.11	52,239.75
19 Washington .....	8	8	970	52,000.00	42	23	480	53	8,715.91	1,984.49
20 Canada Mission .....	2	4	382	19,500.00	32	—	188	7	1,363.42	273.15
21 Montana Mission .....	6	11	1,116	6,540.00	51	1	348	26	2,292.37	522.34
<b>TOTAL</b> .....	<b>1,065</b>	<b>1,287</b>	<b>441,599</b>	<b>\$30,467,613.91</b>	<b>1,821</b>	<b>9,969</b>	<b>158,574</b>	<b>14,443</b>	<b>\$4,211,001.83</b>	<b>\$834,307.32</b>



for the aged, orphans, deaconess hospitals, city missions and institutions for epileptics, this represents a considerable effort, since the large sum of \$4,211,000 has been raised toward the payment of church debts and the construction of new buildings. For the direct work of the Synod, that is, for our educational institutions (Eden Seminary, Elmhurst College, Robinson Academy and Oakwood Institute), for home and foreign missions, church extension, ministerial pension and relief, religious education, and the general and district treasury, there were received \$474,527.78, which surely is a goodly sum of money. If to this is added \$227,017 sent to our needy fellow-believers in Germany during 1923 and the \$1,635.25 given to the older Basel and Bar-men missionary societies and to the Syrian Orphan Home, we have the large total sum of \$5,036,942.56. And if *all* our communicants and all those entitled to fellowship in the Lord's Supper had helped by giving gifts of gratitude and love in proportion to the blessing God has given them how much more and how much better could the Synod have accomplished its duty in the vineyard of the Lord.

Foremost in denominational interest during 1924 were Elmhurst College and Eden Seminary. We have succeeded in raising the academic standards in Elmhurst considerably. Not only must the scientific training of our future pastors and leaders keep step with the constantly growing educational standards of the present and the coming generation but it must also be of the very best to be had. We want our ministers to become also the intellectual leaders of their flocks. In this effort, however, we are not forgetting that "the heart makes the theologian" and that humility, self-denial and readiness to serve are its most prominent virtues. "Have this mind in you which was also in Christ Jesus."

In Elmhurst the administration building proper, the building which houses all the class rooms, could be suitably remodeled and put into service. On May 23, 1924, a farewell service was held with the graduation class in the chapel of Eden Seminary. Since the fall of 1883 until the above date the substantial building on St. Charles Rock Road, one mile west of the city limits of St. Louis, has served as a training school for our pastors, editors, secretaries, professors and leaders. There the Lord has given much grace and many blessings for which we praise him gratefully. At the same time we are grateful to the many willing hearts and hands who have made the support of this institution possible.

Since the fall of 1923 we have begun building a new seminary at Webster Groves, for which during the period from February 1 to Oct. 1, 1924, the sum of \$253,364.49 have been acknowledged. We hope to enter the new building about the time when the *Year Book* reaches its readers.

In other branches of our activities we have also been very active. The Board for Foreign Missions could send out new workers to India and Honduras. Both fields could be visited by a representative of the Board in the interest of clearer insight and better understanding of

the work. For this purpose the treasurer of the Board was given six months' leave of absence by his church in Columbus, Ohio, while the Executive Secretary of the Board, visited the field in Honduras.

If we were to describe with any degree of accuracy our extensive work of home missions we would have to visit 120 fields of labor, which is impossible. We would say, however, that this very field offers to real friends of the advancement of the Kingdom of God and the spreading of the Gospel, a magnificent opportunity to help weak and struggling churches in a substantial manner. Our mission work in the great and wealthy state of Utah, among the Mormons, reveals itself more and more as very largely foreign mission work. In August the members of the Central Board for Home Missions and the representatives of the district committees gathered at Cincinnati for prayerful conference and study of the many home mission problems for mutual orientation, encouragement and strengthening.

The year 1924 has brought to the executive secretary of our federated activities (Brotherhood, Women's Union and Evangelical League) an abundant measure of work. Many organization meetings, address and institutions of all kinds, with a great deal of traveling were necessary to awaken and stimulate interest in the possibilities of service on the part of well organized societies. There are now 427 men's organizations with a membership of 2,650; 1,083 women's organizations with a membership of 67,313; and 619 young people's societies with a membership of 24,660.

Summer schools for Sunday school and young people's workers were held at Newton, Kansas; Biloxi, Miss.; Elmhurst, Ill., and Dunkirk, N. Y., the latter school having been dedicated and opened in August.

We have fraternal fellowship with the Evangelical Synods in South America, the Synod of Rio Grande do Sul and the La Plata Synod, and were able to render financial assistance to both. Unfortunately it was impossible, because of much pressing work at home, to give the hand of fellowship to the leaders in the Evangelical Church of Germany during the serious period of their reorganization. God willing, this may happen before long.

A great variety of work is required to perform conscientiously the Kingdom task in our large and growing field. And Oh, how weak and faulty and imperfect it all is! Lord, have patience with thy servants!

Brethren, our labor is not in vain in the Lord! Therefore, beloved brethren, be ye always abounding in the work of the Lord. His name be praised forever!

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### Bequests from September 1, 1923, to September 1, 1924

1. Louis Hoefler, Higginsville, Mo., for the Synod \$500, Eden Seminary \$300, Elmhurst \$200 .....	\$ 1,000.00
2. Wilhelmine Kreimeyer, Ackley, Ia., for Eden Seminary \$100, Elmhurst \$100, Home Missions \$25, Foreign Missions \$25, Emmaus \$50, Hoyleton Orphans Home \$25, St. Louis Orphans Home \$25, Bensenville Orphans Home \$25, Detroit Orphans Home \$25, Altenheim, St. Louis, \$25, Deaconess Home, St. Louis, \$25 .....	450.00
3. Margaret Vogt, Buffalo, N. Y., for the Synod \$100, Foreign Missions \$100 .....	200.00
4. Katherine Lenz, Buffalo, N. Y., for the Synod, Elmhurst, Foreign Missions and Germany, each \$10 .....	40.00
5. Mrs. Marie Zoellner, Portsmouth, Ohio, for Foreign Missions, Blue Springs, New Eden and Emmaus, each \$50...	200.00
6. Christoph Tempel, Higginsville, Mo., for Christoph and Minna Tempel, Endowment Fund .....	10,000.00
7. Chas. Schicht, Highland, Ill., for Eden Seminary.....	1,000.00
8. Charles List, Mansfield, Ohio, for Foreign Missions.....	468.45
9. John Lorenz, Coshocton, Ohio, for Foreign Missions, Home Missions, Eden Seminary, Elmhurst, Ministerial Pension and Relief Fund, each \$186 .....	930.00
10. William Vollmer, Vincennes, Ind., partial payment for New Eden .....	1,000.00
11. Mrs. Christine Schlueter, Davis, Ill., for Germany \$100, Emmaus \$50 .....	150.00
12. G. H. Wetterau, St. Louis, Mo., for New Eden .....	500.00
13. Friedericka Tempel, Mayview, Mo., for Elmhurst.....	50.04
14. Mrs. Eleonore Berndt, Indianapolis, Ind., for Eden Seminary and Elmhurst, each \$100 .....	200.00
15. Mrs. Elizabeth Everhard, Massillon, Ohio, for Foreign Missions and Home Missions, each \$100, Elmhurst \$25, Detroit Orphans Home \$50 .....	275.00
16. Anna Nolte, Chicago, Ill., for Elmhurst .....	250.00
17. Minnie P. Grimmell, Richmond, Va., for Eden Seminary, and Ministerial Pension and Relief Fund, each \$510.60 ..	1,021.20
18. From Dena Klages' Estate, Freeport, Ill., for Church Extension Fund and Elmhurst, each \$100 .....	200.00
Total .....	\$17,934.65

The above goodly number of bequests bear witness to the interest which the departed members had for their church. The Synod is most grateful to God for such a willingness to sacrifice on the part of its members. These gifts, donated in faith and love, are surely works pleasing in the sight of God, and we would remind all our readers of the word of Jesus spoke to the lawyer: "Go thou and do likewise."

H. Bode, General Treasurer.

### Life Annuities

A good and practical way of bequeathing money to the church during one's lifetime and thus avoiding unpleasantness and difficulties in carrying out a last will and testament is that of providing life annuities. This method has been in use in our Synod for several years but it is not as well known as it should be. The Synod accepts life annuities for which it pays interest. Those who desire to leave money for purposes of the Kingdom may do this during their lifetime, at the same time designating what branches of the Synod's work are to receive the benefit after their death. The donors may then be absolutely sure that their gifts will be used in full for the desired cause. Often bequests are tied up for years in court proceedings and little if anything is left in the end. Not only other church denominations, but we ourselves have had this sad experience. In such life annuities the Synod reserves for its members an absolutely sure investment and prompt semi-annual payment of interest, the rate for which is governed by the age of the parties and a written agreement. The Synod issues a certificate for such annuity investments, both for individuals and jointly for married persons. Such investments, in addition to absolute security, have the following advantages: They are permanent, that is, they need never be renewed; they are profitable, tax-exempt, never lose their value, cause no expense, and relieve the donors of many little worries. It should also be added that even if the owner should lose his certificate, the interest payments will continue regularly.

Inquiries for particulars, as well as money for life annuities, should be addressed to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

### Form of Bequest

Evangelical Christians desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

I give and bequeath to the . . . (German Evangelical Synod of N. A., of which Rev. H. Bode, St. Louis, Mo., is treasurer), (German Evangelical Missouri College [Eden College] located at Webster Groves, Mo.), (Pro-Seminary of the German Evangelical Synod of N. A., located at Elmhurst, Ill.), (Board of Home Missions of the German Evang. Synod of N. A.), (Board of Foreign Missions of the German Evang. Synod of N. A.), (Extension Fund Board of the German Evang. Synod of N. A.), (Ministerial Pensions and Relief Board of the German Evang. Synod of N. A.), the sum of . . . . . dollars and the receipt of the treasurer thereof shall be sufficient discharge of my executor.

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write oppo-



site their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

### Time

BY KATHERINE LEE BATES

They see amiss who picture Time as old,  
A stooping bald pate with his wrinkled hand  
Clutched on a scythe. Not so I understand  
My comrade of a lifetime, who has told  
This listening heart from childhood manifold  
Strange stories of the past as through the land  
We ran together, while the glad winds fanned  
Back from his forehead locks of youthful gold.

But these my mortal limbs may not much longer  
Maintain the arbor of his quickening pace;  
I find him ever younger, swifter, stronger,  
Singing no more of strifes and splendors gone,  
But panting for the goal of his great race,  
As the importunate vision sweeps him on.

—*The Atlantic Monthly.*

### Little Sins

REV. ARTHUR E. DRAKE

"The greatest villian yet unhung,  
Began his life of sin,  
By doing some very little wrong,  
Perhaps by stealing just a penny or a pin.

What years of deep heart sorrow,  
May grow from one small sin;  
If we wish to escape this sad harvest  
Then good things, not evil, begin."

Many a life has been scarred by some little sin. And in each case it has had a little beginning. It is like the mustard seed, which is

the smallest of all seeds, but it grows to be the largest among the plants of its kind. Just so the smallest sin may lead into large consequences.

The dangerous thing about a little sin is that it will not stay little. Once we meet with success in carrying out a little sin, the temptation soon grows upon us to dare a bigger sin. Sin is never at a standstill; if we do not retreat from it we will advance into it; the further on we go, the more we have to come back. Sin ensnares us, grips us and holds us in its bitterest fangs. A mountain eagle in Colorado which had been feasting on rabbits, one day met his match and went to defeat. Ferrets had been used to kill rabbits. The eagle swooped down upon the ferret. The ferret caught the eagle by its throat and away with the eagle the ferret went. Only a short time passed and both the eagle and the ferret landed on the ground. The eagle was dead. The ferret had bitten through the throat and was still clinging to the eagle. Many a person has hidden some secret sin in his life and thought it was too small to bring about any danger; but the sin like the ferret has sharp teeth and to hide it means certain disaster.

To keep from great sins with their terrible consequences we must keep away from little sins. We can not hope to reap a good harvest if we have sown poor seed. And the only way to get rid of sin is to keep near to Christ. By keeping our hearts and lives filled with the spirit and love of Christ will force out the love for sin.—*Selected.*

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### Irreverence

BY STEWART NYE HUTCHISON

One of the crying sins of our time is irreverence. Some one has spoken of this as a cartoon age, when there is nothing too sacred to be the subject of a jest. We all realize with Solomon that there is a time to laugh. There are hours when there is nothing that seems to clear away the mists of despondency and hopelessness like a little healthful fun. Men like Mark Twain have rendered a real service to mankind in helping them to laugh. But we must not forget that there is a wide gulf between the laugh and the sneer, between merriment and mockery. One is like a ray of sunshine and the other a withering blast from the desert.

Few individual acts are attended with more serious consequences to the subject himself than the light and irreverent use of the names of Deity, and the words of Holy Writ.

We need moreover to emphasize reverence of the things God has made and the great souls he has used.

A few years ago a group of men was standing about the base of Saint-Gaudens statue of Lincoln, at the entrance of one of the parks of Chicago. They were jesting and cursing and telling ribald stories.

As they stood there a venerable stranger drew near. He came up before the statue, removed his hat, and stood there for a moment with



his grey head uncovered, looking with streaming eyes into the sorrow-riven face above him. Then he slowly turned and went on his way. That man was the president of one of the greatest of American universities.

If you will compare the attitude of the scholar and gentleman with that of the loiterers you will understand the secret of irreverence. It is a lack of depth of character.

Much of the literature of the times is painfully irreverent. Many of you no doubt are called upon from time to time to censor the reading of children. You glance hastily over a book and, if the problem of sex is not too objectionable, you pass it with a mark of approval.

Are we not in danger here of leaving out something fundamental? The ethical effect of the book must be taken into consideration, but even more ought we to weigh it in the spiritual balances.

A novel that makes a jest of religion and sneers at people of faith is as capable of harm as one that is positively immoral.

One of the depressing signs of the times is the breakdown of reverence in much of our current literature. Against this tendency Christians should set their faces like flint. Would it not be better till the plague is stayed to go back to the healthier spiritual atmosphere of the great masters of history and fiction and poetry?—*Selected.*

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### How to Say Yes

"Turned down!" said the man in the automobile, as his dejected wife climbed in beside him after doing an errand at a substantial looking house. But his wife smiled a wry little smile and shook her head. "No," she explained. "Mrs. Blank will always say yes to anything she is asked to do for the church; that is, anything within her powers. But it's the way she says it. I had to listen to a long lecture on the way the ladies' aid is mismanaged, and a tale of woe about how they overwork her, just because she is willing to help with things, and an account of how much more she does than other women with more leisure than herself. Well! I'd rather have some people's no than Mrs. Blank's yes—though she is a good woman in many ways."

The manner in which people say yes is always interesting. Some whole-souled people make you think you are doing them a favor by letting them in on an unusually good thing if they can assist you. They are so gracious and hearty and pleasant that you go on your way refreshed, inspired and comforted for the whole day. Then there are others who shrivel you into almost nothing before they grudgingly say yes to your request. Even with their minds fully made up to do the task or the favor, they must—by force of long habit—take up your time and irritate you, before they come to a spoken decision.

Particularly in church work, so called, is the gracious being appreciated by weary pastors and workers everywhere. "Why, yes, certainly. I shall be glad to help out!" is like a cooling breeze when the mercury is seeking the hundred mark. How delightful it is that many

people learned, apparently in infancy, to say yes in so generous and gracious a manner as to endear themselves to all whom they meet. It is not that they recklessly promise to do and to give beyond their time and means and strength. It is rather that, once knowing what they can give of themselves and their money, they do it so willingly and happily that everything moves forward a little more smoothly for all concerned.

"I always like to ask Mrs. N. to do things in the missionary society," said a busy officer in talking over the work for the coming year. "She isn't always able to help, as her time is limited; but she doesn't whine before she finally says yes when it is possible for her to find time to prepare a paper or take a meeting. She doesn't sew so well as some of the other members, and she cannot play the piano as well as Mrs. J.; but I never have to argue with her or coax her to help with any undertaking we have in hand. She always acts as if it were a privilege to help, and she cheerfully does her best for the Master. That is what I call real Christianity. And it was her life and example that attracted me to the church when I was not a Christian. I saw so many women who were indifferent, or who always were scheming to get away from work and from giving. But Mrs. N. was different. She has been an inspiration and help to me always. And I know other women who feel just as I do about her."

Any woman desirous of getting a liberal education in the art of saying yes cordially and graciously should become a solicitor for some church organization, either for help or for money; and it will only take a few weeks to convince her that learning to say yes should be a part of every person's early training. Of course it is interesting, if depressing occasionally, to hear how people say no also; but those who are Christlike in their affirmatives are the ones who are doing as much to win the world to an appreciation of a real Christian as is any other method of evangelization.—*Ex.*

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### **"No Burden—but Support"**

BY MARY B. TYRRELL

The girl who had come to spend the summer with her old friend was startled by what had befallen the dear woman. A recent illness had brought on increasing deafness, and a barrier of silence lay between them now. The girl could hardly bear to think about it. But she could not shout her sympathy, and Miss Betty was not yet "reduced to writing," as she whimsically expressed it.

While she hesitated, trying to find some expression, her friend read the pitying thought, and gave her merriest laugh: "Don't look so doleful! The only difference this needs to make is that you will have to let me do more of the talking; and I like that, you know. There are a lot of things I like about this way of living. Sometimes I think the advantage is mostly on my side.



"I've told the young married folks in that room upstairs," she continued, "that they can quarrel all they want to; I'll never know it. Not that I suppose they want to quarrel, but it is likely to make them feel more at home to know they can't disturb anybody else in the house, whatever they do.

"The baby next door has the whooping cough. When I think of those other years, when I've laid awake nights and heard the older children cough and whoop and strangle through the same sort of thing, and fairly ached to get up and go over and do something to make it easier for them, I'm glad I don't have to suffer together with this poor little thing. I know she has been bad off, and I am thankful the worst is over, for I am sorry for her, but this is the easiest siege of the sort I've ever been through.

"Mrs. Davis, next door on the other side, is a dreadful gossip. She is a dear good neighbor, and I've always got on with her, but sometimes I've had hard work to forget the things she told me. She had to put her face down close and whisper her stories; it would never do to call them out at the top of her voice. She still does the same old way, and I just smile at her and chuckle inside, and never hear a word. That is so much easier on me; I really enjoy that sort of gossip.

"I'm sorry not to hear the sermons, all of them, when I go to church. But I can always keep an eye on the preacher, and when he tells me the text beforehand (and he has done so ever since I asked him for it), I can make a pretty fair guess what he is talking about. He does his best to get at me, and even if I don't hear it all, I have more of a chance to think about the things I do hear, and I doubt if the preaching ever did me so much good before.

"I've found out something that I'm good for in the missionary society. I do love it, but I wasn't enough of a talker ever to shine in the meetings. This spring, now, they asked me to be one of the collectors, and they started me out with the pledge cards to see some of the women. I found out afterward that they had given me a list they thought were quite poor prospects, but I went to see them all, and they mostly found it was easier to put down a respectable amount on their pledge card than to make me understand why they didn't want to give anything! So the treasurer says I got dollars from these women, instead of the dimes of the years before now. Sometimes, you see, it is fine to be in a place where folks can't talk back."

The younger woman sensed the heartache and loneliness hidden by the merry face, but she could not argue against Miss Betty's persistent cheerfulness. She caught the meaning of the words of the saint of the long ago:

"Thy cross, if rightly borne, shall be  
No burden, but support, to thee."

—Selected.

## EVANGELICAL MINISTERS CALLED TO THE HIGHER LIFE

September 1, 1923, to September 1, 1924

- Pastor John Jacob Bodmer**, born December 4, 1838, in Switzerland, died Oct. 7, 1923, in Strasburg, Ohio, as emeritus. (1)
- Pastor George Christian Maul**, born March 9, 1877, in New Hanover, Ill., died October 17, 1923, as pastor of Ebenezer Church, Cleveland, Ohio. (2)
- Pastor C. W. Bernhardt**, born November 20, 1855, in Germany, died November 10, 1923, in Cleveland, Ohio, as emeritus. (3)
- Pastor Henry Christian Graeper**, born July 26, 1850, near Warrenton, Ind., died November 27, 1923, in Rochester, N. Y., as emeritus. (4)
- Pastor Jacob Hergert**, born August 15, 1859, in Brunnenthal, a German colony in Russia, died December 1, 1923, in Portland, Oregon, as emeritus. (5)
- Pastor J. A. Weishaar**, born February 17, 1865, in Germany, died December 16, 1923, as pastor of Immanuel Church, Williamsport, Pa. (6)
- Pastor Gustav Hermann Alfred Schlutius**, born February 19, 1855, in Germany, died December 31, 1923, in St. Louis, Mo., as emeritus. (7)
- Pastor Henry Siegfried**, born October 25, 1844, in Germany, died February 10, 1924, in Beecher, Ill., as emeritus. (8)
- Pastor Adolph G. Niedergesaess**, born July 31, 1853, in Germany, died February 26, 1924, as pastor of Eden Church, Chicago, Ill. (9)
- Pastor Adolph Leutwein**, born March 1, 1864, in Germany, died February 23, 1924, in Woodland, Cal., as emeritus. (10)
- Pastor Ernst George Henry Schulz**, born March 18, 1871, in Germany, died June 5, 1924, as pastor of the Evangelical Lutheran Church, Jacksonville, Fla. (11)
- Pastor Karl Wiegmann**, born September 29, 1850, in Germany, died June 18, 1924, in St. Louis, Mo., as emeritus. (12)
- Pastor Henry William Freytag**, born January 18, 1841, in Germany, died July 9, 1924, in Mokena, Ill., as emeritus. (13)
- Pastor Carl Schnake**, born May 17, 1860, in Germany, died July 15, 1924, as an invalid in the Deaconess Hospital, St. Louis, Mo. (14)
- Pastor August Glade**, born February 20, 1873, in Hanover, Lake Co., Ind., died August 7, 1924, as pastor of Nazareth Church, Chicago, Ill. (15)











**MINISTERS' WIVES AND WIDOWS CALLED TO  
THE HIGHER LIFE**

**September 1, 1923, to September 1, 1924**

- Mrs. Louise Riemeier**, nee Borntraeger, widow of the late Pastor J. F. Riemeier, born May 29, 1861, in Waterloo, Ill., died October 17, 1923, in St. Louis, Mo.
- Mrs. Louise Charlotte Stanger**, nee Schuele, widow of the late Pastor Joh. Stanger, born July 9, 1838, in Germany, died November 11, 1923, in Ann Arbor, Mich.
- Mrs. Theodora Schlesinger**, nee Stanger, widow of the late Pastor Ferdinand Schlesinger, born March 16, 1864, on the Gold Coast in Africa, died November 26, 1923, in Ann Arbor, Mich.
- Mrs. Anna Koenig**, nee Hellge, wife of Pastor C. A. Koenig, Chicago, Ill., born August 20, 1866, in St. Louis, Mo., died November 29, 1923.
- Mrs. Marie Schuemperlin**, nee Feischner, widow of the late Pastor Ludwig Schuemperlin, born in Austria, April 15, 1841, died January 13, 1924, in Minnesota Lake, Minn.
- Mrs. Wilhelmine A. Friedemeier**, nee Engel, widow of the late Pastor H. F. Friedemeier, born March 18, 1858, in Glen View, Ill., died January 31, 1924, in Marinette, Wis.
- Mrs. Martha Lambrecht**, nee Dohbratz, wife of Pastor G. Lambrecht, Frankfort, Ill., born March 24, 1854, in Germany, died March 2, 1924.
- Mrs. Johanna R. Kreuzenstein**, nee Bollowski, wife of Pastor C. Kreuzenstein, Los Angeles, Cal., born March 11, 1855, in Germany, died May 3, 1924.
- Mrs. Louise Huber**, nee Cordes, widow of the late Pastor Ed. Huber, born April 17, 1848, in New York, N. Y., died June 10, 1924, in Baltimore, Md.
- Mrs. Martha Louise Buschmann**, nee Kleemann, widow of the late Pastor F. Buschmann, born June 2, 1858, in Hoyleton, Ill., died June 8, 1924, in St. Louis, Mo.
- Mrs. Ida Schori**, nee Bock, widow of the late Pastor Benedikt Schori, born February 6, 1869, in Plymouth, Wis., died June 23, 1924, in Fall Creek, Wis.
- Mrs. Caroline A. M. Stoelting**, nee Schwanz, wife of Pastor F. A. Stoelting, Barnesburg, Ohio, born December 24, 1870, in Arcola, Ill., died August 15, 1924.
- Mrs. Julia F. Meusch**, nee Freiersleben, widow of the late Inspector Philip F. Meusch, born July 31, 1841, in St. Louis, Mo., died August 24, 1924, in New Albany, Ind.
- Mrs. M. L. Knauss**, nee Wildberger, widow of the late Pastor L. Knauss, born August 15, 1832, in Germany, died August 24, 1924, in Reedsburg, Wis.

## Official Directory

### The General Officers

President—Rev. J. Baltzer, D. D., 2013 St. Louis Ave., St. Louis, Mo.

Vice-president—Rev. A. H. Becker, 1831 Carondelet St., New Orleans, La.

Secretary—Rev. G. Fischer, 671 Madison St., Milwaukee, Wis.

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*Missionary Conference in Honduras:* Rev. H. A. Dewald, president; Miss Anna D. Bechtold, secretary; Rev. Harold N. Auler, treasurer,—all of San Pedro Sula, Honduras, Central America.

#### **Immigrant and Seamen's Mission**

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#### **Board for Ministerial Pension and Relief**

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The Pastors Hohman and Meyer together with the Executive Secretary, form the Executive Committee of this Board.

#### **The Executive Committee of the Evangelical Forward Movement**

consists of the four General officers: Rev. J. Baltzer, D. D., president; Rev. A. H. Becker, vice-president; Rev. G. Fischer, secretary; Rev. H. Bode, D. D., treasurer; also Rev. Wm. Hackmann, Prof. S. D. Press, D. D., and Messrs. H. W. Huning, H. E. Schultz, Jr., and F. A. Sudholt.

This committee is organized as follows: Rev. J. Baltzer, D. D., chairman; Rev. Wm. Hackmann, vice-chairman; Mr. H. E. Schultz, Jr., treasurer, with Rev. H. P. Vieth, recording and executive secretary.

General vice-president Rev. A. H. Becker is chairman of Committee for the Deepening of the Devotional Life; Prof. S. D. Press, D. D., chairman of Life Service Committee, and Rev. Wm. Hackmann, chairman of Publicity Committee. The Committee on Stewardship consists of the Budget Board.

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### **The Evangelical Women's Union**

Mrs. F. A. Keck, 3505 Harper Ave., St. Louis, Mo., president; Mrs. Geo. C. Rewwer, 571 Grand Ave., Price Hill, Cincinnati, Ohio, vice-president; Mrs. A. A. Sotier, 3906 Detonty Ave., St. Louis, Mo., recording secretary; Mrs. Mae A. Friday, 123 W. Bridge St., Elyria, O., financial secretary; Mrs. J. C. Muenzenmeyer, 431 W. Seventh St., Junction City, Kansas, treasurer. Committees: Mrs. F. A. Keck, *Program*; Mrs. A. H. Becker, *Religious Work*; Mrs. G. C. Rewwer, *Missionary and Education*; Mrs. E. C. Grauer, *Membership and Fellowship*; Mrs. J. C. Muenzenmeyer, *Social*; Mrs. Mae A. Friday, *Service*.

Executive Secretary: Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Missouri.

### **The Evangelical Brotherhood**

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*Executive Committee:* Rev. E. R. Jaeger, E. St. Louis, Ill.; Rev. L. G. Weber, Chillicothe, O.; Mr. Fred Hanft, East St. Louis, Ill.; Mr. W. A. Ellersiek, Webster Groves, Mo.; Mr. M. O. Riehl, Evansville, Ind.

Executive Secretary: Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Mo.

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### Evangelical Board for Christian Service

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### English Periodicals

The *Evangelical Herald* and *Evangelical Year Book*, Rev. J. H. Horstmann, 1712-1718 Chouteau Ave., St. Louis, Mo.; The Children's Comrade, The Boys' Companion, The Girls' Friend, Evangelical Tidings, Evangelical Teacher, Bible Story Lessons, The International Quarterlies, Graded Lessons for Beginners, Primary and Junior Department, The Adult Lessons, The Bible Class Quarterly, The Evangelical Home, Our Mission Sunday, Our Work in Other Lands, Rev. A. Ruecker, editor, Miss Louise M. Schellhase, assistant editor, 1718 Chouteau Ave., St. Louis, Mo.

### German Periodicals

*Friedensbote* and *Evangelischer Kalender*, Rev. Otto Press, 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, D. D., 9807 Cudell Ave., Cleveland, Ohio; *Feierstunden*, (des deutsch-am. Jugendfreundes neue Folge); *Lektionsheft zu den Biblischen Geschichten*, *Christliche Kinderzeitung*, *Unsere Kleinen*, *Unser Missions Sonntag*, and *Fliegende Blaetter*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo. *Evangelisches Heim*, Rev. A. Ruecker, 1718 Chouteau Ave., St. Louis, Mo.



# CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to September 15, 1924. Pastors designated with \* are not yet members. Those designated by § are supernumeraries, that is, pastors serving in religious or educational work outside the Synod or temporarily engaged in other work. Pastors licensed to serve a congregation are indicated by †.

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Albrecht, M. P., Mahasamudra, Raipur District, C. P., British India  
Albrecht, O., Shepherd, Mont.  
Albrecht, S., Hartley, Iowa  
Aldinger, E., R. R. 2, Lynnvill, Ind.  
Aleck, Eug., West Point, Neb.  
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 Dewald, H. A., San Pedro Sula, Honduras, C. A.



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 Stommel, E. H., 212 E. Joliet St., Crown Point, Ind.  
 Stommel, M., 415 Ellsworth St., Crystal Lake, Ill.  
 Stork, Theo., Donnellson, Iowa  
 Strasburg, M., Hebron, N. D.  
 Strauss, John, R. R. 2, Box 30, Waco, Texas  
 Streich, H. L., 2013 St. Louis Ave., St. Louis, Mo.  
 Stroehlein, E., R. R. 3, Batesville, Ind.  
 Stroetker, J. H., R. R. 1, Beaufort, Mo.  
 Strub, Hy. M., 202 E. 3rd St., Williamsport, Pa.  
 Struckmeier, C., 1424 Howard St., San Francisco, Cal.  
 Stueler, Askan, D.D., 1340 Parrish Ave., Hamilton, Ohio  
 Sturm, C. F., Emmaus, Marthasville, Mo.  
 Suedmeyer, Louis, 525 High St., Buffalo, New York  
 Susott, A. A., R. R. 1, Edwardsport, Ind.  
 Tepas, Bernard J., No. 3 Sylvester St., Rochester, N. Y.  
 Tessmer, H. (Em.), 7707 Weaver Ave., Maplewood, Mo.  
 Tester, P. Ph. (Em.), 1478 Kirkwood Ave., Pasadena, Cal.  
 Thomas, H., St. Charles, Mo.  
 Thomas, Paul, R. R. 1, Elkhart Lake, Wis.  
 Thomas, Theo. A., 412 1st St., S. W., Le Mars, Iowa  
 Tietke, H., Crystal Lake, Ill.  
 Tillmanns, G., Morrison, Mo.  
 Tillmanns, Theo., New Athens, Ill.  
 Tischhauser, E., Box 232, Okeene, Okla.  
 Toelle, H. C., 2506 Benton St., St. Louis, Missouri  
 Totzke, H. E., 171 W. Boulevard, Marine City, Mich.  
 Tschudy, F., New Haven, Mo.  
 Twente, Th. H., Baitalpur, via Bhatapara, C. P., British India

- Uhdau, Theo. O. (Em.), c.o. Sam. Oehler,  
R. R. 2, Box 322, Clayton Sta., St.  
Louis, Mo.
- Uhlhorn, R., R. R. 5, Van Wert, Ohio
- Uhrland, W. E., 927 McPherson Ave.,  
Price Hill, Cincinnati, Ohio
- Umbeck, F. P., California, Mo.
- Varwig, J. W., 2312 Bellevue Ave., Ma-  
plewood, Mo.
- Vehe, Wm. (Em.), 118 E. Cherry St.,  
Cherokee, Iowa
- Viehe, Albert E., 72 Main St., Hamburg,  
New York
- Viehe, G., Jackson, Mo.
- Vieth, H., 2013 St. Louis Ave., St. Louis,  
Missouri
- §Vieth, Paul H., 575 Whitney Ave., New  
Haven, Conn.
- Vieweg, R., 161 Dewitt Ave., Elmira,  
New York
- Voegtling, G., Lockhart, Tex.
- Voeks, John C., Palatine, Ill.
- Vogelmann, Carl G., R. R. 12, N. Tona-  
wanda, N. Y.
- Vogt, Emil, R. R. 2, Jansen, Neb.
- Vollbrecht, W., 729 Campbell Ave., Ham-  
ilton, Ohio
- Vollmer, Prof. Philip, Ph.D., D.D., Eden  
Seminary, Webster Groves, Mo.
- Von der Ohe, A., Bensenville, Ill.
- Voss, H. E., 3383 W. 41st St., Cleveland,  
Ohio
- Wagner, Emil, 11 5th Ave., Longmont,  
Colorado
- Wagner, H., Bensenville, Ill.
- Wahl, A. J. A., 510 Columbus Ave., Fos-  
toria, Ohio
- Walser, H., 2348 Tennessee Ave., St.  
Louis, Mo.
- Walter, Fr. (Em.), 1338 Yale St., Santa  
Monica, Cal.
- Walton, A., P. O. Box 387, Genoa, Ill.
- Walz, H., R. R. 9, Jefferson Barracks, St.  
Louis, Mo.
- Warber, F. W. C., Forreston, Ill.
- Warskow, Aug. F., 1319 Payson Ave.,  
Quincy, Ill.
- Webbink, G. W., 111 W. Oliver St.,  
Owosso, Mich.
- Webbink, W. E. G., 417 W. La Salle Ave.,  
South Bend, Ind.
- Weber, F., 910 W. 54th Pl., Chicago, Ill.
- Weber, M., R. R. 3, Beecher, Ill.
- Weber, L. G., Box 342, Chillicothe, O.
- \*Wegener, A. H., 308 S. Vine St., Marsh-  
field, Wis.
- Wehrli, Prof. A., Eden Seminary, Webster  
Groves, Mo.
- Weichelt, H., 320 N. Green Bay Rd.,  
Highland Park, Ill.
- \*Weidhaas, Wm. F., Clayton, Mo.
- Weiss, C. E., R. R. 1, Medaryville, Ind.
- \*Weisser, R. E., 1206 Taylor Hall, Yale  
Divinity School, New Haven, Conn.
- Weltge, F. (Em.), Stotts City, Mo.
- Weltge, F. W., R. R. 2, Box 15, Belvue,  
Kansas
- Weltge, P. W., Lamar, Ind.
- Weltge, Wm. B., 12 S. Hickory St., Du-  
quoin, Ill.
- Wendt, Paul, Millstadt, Ill.
- Werheim, Dr. Wm. F., 321 Woodbridge  
Ave., Buffalo, N. Y.
- Werner, D. E., Ph.D., New Plaestine, Ind.
- Werner, Wm., Worland, Wyo.
- Werning, F. (Em.), 6129 Northcott Ave.,  
Norwood Park, Chicago, Ill.
- Werth, W. A., 126 Dixon St., Stevens Pt.,  
Wisconsin
- Westerbeck, E. J., Columbia, Ill.
- Westermann, F., Neustadt, Ont., Can.
- Wetzeler, Walter R., Lincoln, Iowa
- Wetzeler, W. R., 630 Story St., Appleton,  
Wisconsin
- Wichmann, O. G., Box 8, Highlands Sta.,  
Denver, Colo.
- Wiesecke, H. M., 32 College St., Buffalo,  
New York
- Wiggermann, Ph., 1521 Holman St., Cov-  
ington, Ky.
- Wilking, E. F., Slinger, Wis.
- Winger, F. E., Sussex, Wis.
- Winger, G. A., 411 3rd St., N. E., Little  
Falls, Minn.
- Winger, Paul E., 1524 24th St., Milwau-  
kee, Wis.
- Wintermeyer, H. H., 301 E. 3rd St., Pana,  
Illinois
- Witt, W. J., 4538 Livernois Ave., Detroit,  
Michigan
- Wittbracht, C. H., Saline, Mich.
- Wittlinger, J. (Em.), 2122 Russell St.,  
Detroit, Mich.
- Wittlinger, O., 1418 Branch Ave., Cleve-  
land, Ohio
- Wittlinger, Th., Ben Arnold, Tex.
- Witzke, B., Lester Prairie, Minn.
- Wobus, G. D. (Em.), 1826 W. 45th St.,  
Los Angeles, Cal.
- Wobus, P. A., Manchester, Mo.
- Wobus, Reinh., 216 S. St., Sidney, Ohio
- Wobus, Theo., 4810 Center St., Houston,  
Texas
- Wolf, H. (Em.), 1449 Ashland Ave., Des  
Plaines, Ill.
- Wolff, C., 908 Pennsylvania Ave., Ft.  
Worth, Tex.
- Woth, Ad., 300 12th St., Greeley, Colo.
- Wuebben, Paul G., R. R. 5, Griswold, Ia.
- Wuebben, W. P., Route 3, Donnellson, Ia.
- Wulfmann, J., 1013 7th St., Port Huron,  
Michigan
- Wullschleger, G., Box 16, R. R. 1, Jud-  
son, N. D.
- Wullschleger, E., Taylor, N. D.
- Zeh, F. W., Elkhart Lake, Wis.
- Zeller, Paul E., 259 Mercer St., Trenton,  
New Jersey
- Zeyher, K., Lake Elmo, Minn.
- Ziegler, Julius, R. F. D. 6, Box 473, Hous-  
ton, Tex.
- Zielinski, R., Plato, Minn.
- Zimmermann, Arno A., 626 Ann Eliza St.,  
Pekin, Ill.
- Zimmermann, R. P., Freeburg, Ill.
- Zink, Albin R., 33 Hobart St., Buffalo,  
New York
- Zocher, Geo. L., 6720 Jones Ave., N. W.,  
Seattle, Wash.
- Zucher, G., R. R. 3, Manor, Tex.
- Zumstein, Hans, R. R. 1, Manchester,  
Mich.
- Zutz, M. F., 717 Epworth Ave., Winton  
Pl., Cincinnati, Ohio
- Zwilling, O. H., Hudson, Kan.
- Zwilling, Paul R., 1920 W. Jefferson St.,  
Louisville, Ky.

Total number of pastors.....1192



### LAY MISSIONARIES

#### Board for Foreign Missions

Bechtold, Anna D., San Pedro Sula, Honduras, C. A.  
 Enslin-Suger, Mrs. Helen, Baitalpur, via Bhatapara, C. P., India  
 Goepfarth, Elise, San Pedro Sula, Honduras, C. A.  
 Kettler, Elise, Raipur, C. P., India  
 Kies, Lydia A., Raipur, C. P., India  
 Konrad, Mr. & Mrs. P. Hubert, Bismampur, Raipur District, C. P., India  
 \*Lang, Milton C., M.D., and Mrs. Lang, Bismampur, Raipur Distr. C. P. India  
 Melick, Mrs. Edith B., San Pedro Sula, Honduras, C. A.

Riechers, Dorothea S., Mahasamudra, C. P., India  
 \*Scheidt, Bertha M., San Pedro Sula, Honduras, C. A.  
 \*Schichi, Anna, Raipur, C. P., India  
 Vordenberg, Louise, Birichichi, Rio Ulua, via Tela, Honduras, C. A.  
 Wobus, Adele, St. Charles, Mo.

#### Board for Home Missions

\*Hilkerbaumer, Anna, 395 121st St., Blue Island, Ill.  
 \*Lehmann, Marie E., 901 Greene St., Marietta, Ohio  
 Total .....17

### Teachers' Register

Those without a \* are members of the Synod.

Beckmeyer, Edw., Washington, Mo.	Michel, J. A., 2221 Cortez St., Chicago, Ill.
Berg, Ed., 210 W. 9th St., Michigan City, Indiana.	Mohr, Chr., 807 N. Liberty St., Independence, Mo.
Braun, C., 2145a College Ave., St. Louis, Mo.	Moritz, W. F., 4024 Greer Ave., St. Louis, Mo.
*Brink, Leonhard, Hoyleton, Ill.	Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.
Buchmueller, S., 3842a Sullivan Ave., St. Louis, Mo.	Racherbaeumer, Louis, Hoyleton, Ill.
Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.	Saeger, L., St. Charles, Mo.
Due, Edw. H., 5807 S. Kingshighway, St. Louis, Mo.	Schlundt, D., 1943 W. 21st Pl., Chicago, Ill.
Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio.	Schoppe, A., Orphans Home, R. R. 14, St. Louis, Mo.
Gubler, O., 4600 Livernois Ave., Detroit, Michigan	Schuessler, H., 728 Adams St., Evansville, Ind.
Helmkamp, F. W., R. R. 29, Box 232, St. Louis, Mo.	Seybold, P. C., Davis, Ill.
*Hotz, F. T., Supt. Ev. Orphans' Home, Hoyleton, Ill.	Waldecker, Miss Anna, Hoyleton, Ill.
*Klocke, J. F., 4600 Livernois Ave., Detroit, Mich.	Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
Kloppe, Fr., R. R. 1, Karner City, Tex.	Warma, H., Quincy, Ill.
Koenig, J. H., Supt. Protestant Home for the Aged, R. R. 1, Box 21 B, San Antonio, Texas.	Wiegmann, G., 5215 Justine St., Chicago, Illinois.
	Total .....28

### Widows of Evangelical Pastors and Teachers

Agricola, O., 5049 Plover Ave., St. Louis, Mo.	Bender, E., 116 Washington & Plymouth St., Lemars, Ia.
Albert, B., Otis Orchard, Washington.	Berens, Clara, Elmhurst, Ill.
Alpermann, A., 209 Emmett St., Ypsilanti, Mich.	Berger, A., 743 S. Park Ave., Oshkosh, Wis.
Allrich, A., 509 Benton Ave., St. Charles, Mo.	Berges, W., 2020 Sunny Side Ave., Burlington, Ia.
Angelberger, L., 2242 W. 95th St., Cleveland, O.	Bernhardt, C. W., 3814 Bridge Ave., N. W., Cleveland, Ohio.
Aptiz, O., 2715 Hugo Ave., Baltimore, Md.	Berner, Eliz., 36 Hawthorne Ave., Sta. H. Buffalo, N. Y.
Bachmann, B., 4538 Livernois Ave., Detroit, Mich.	Beyersdorf, O., Shell Lake, Wis.
Baehr, Emilie, 623 E. Orange Grove, Pasadena, Cal.	Bierbaum, C., Cecil, Wis.
Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.	Bierbaum, A. J. H., Minier, Ill.
Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.	Bierbaum, E., Minier, Ill.
Barkau, Olinde, R. R. 3, Waterloo, Ill.	Biermann, L., 2121 N. Kedvale, Chicago, Ill.
Barkmann, M. H., 1204 N. Washington St., Junction City, Kan.	Blankenhahn, A., 1557 E. 93rd St., Cleveland, O.
Becker, Phil., 1029 19th St., Milwaukee, Wis.	Blum, Dorothea, R. R. 3, Barrington, Ill.
	Baehr, Emilie, 815 Rollin St., S. Pasadena, Cal.
	Brenner, Lina, 37 Perrine St., Dayton, O.
	Brändli, L., Blue Springs, Mo.

- Brodmann, M., 1106 Lafayette St., Beardstown, Ill.  
Brodt, K., 115 Willow Rd., Elmhurst, Ill.  
Brucker, Marie, 1105 Lafayette St., Scranton, Pa.  
Buettner, L., 1217 Baltimore Ave., Detroit, Mich.  
Christiansen, C., 2905 N. Troy St., Chicago, Ill.  
Dahlhoff, E., 129 Chester Ave., Newark, N. J.  
Daiss, Mathilde, 2022 E. Fair Ave., St. Louis, Mo.  
Deters, C., 403 S. 5th Ave., Ann Arbor, Mich.  
Doernenburg, G., 120 Madison St., Kirkwood, Mo.  
Duerr, M., R. R. 1, Rocky River, O.  
Ehrhardt, Hermine, 434 Sample St., Millvale, Pa.  
Elsen, G., Manchester, Mich.  
Eppens, Marg., 3026 W. 101 St., Cleveland, O.  
Esser, L., 4730 Louisiana Ave., St. Louis, Mo.  
Eyrich, G. M., Lesueur, Minn.  
Fell, L., c. o. Rev. E. Pinckert, W. Chicago, Ill.  
Feldmann, Caroline, 307 Oakley St., Evansville, Ind.  
Fetzer, C., c. o. Rev. C. Fetzer, R. R. 1, Attica, N. Y.  
Fink, A., Pekin, Ill.  
Fischer, Irma, 204 Arlington Ave., S. S. Pittsburgh, Pa.  
Fleer, Emilie, 422 32nd St., Milwaukee, Wis.  
Frank, J., Blue Springs, Mo.  
Freytag, R., 79 Van Buren Ave., Naperville, Ill.  
Frick, H., 306 Grant St., Evansville, Ind.  
Frigge, S., 1036 E. Breckenridge St., Louisville, Ky.  
Fritsch, L., 5469 Beacon Ave., St. Louis, Mo.  
Gehrke, Amelia, 47 Florence Ave., Highland Park, Detroit, Mich.  
Gerichten, Anna v., 306 Bird Ave., Buffalo, N. Y.  
Glade, Inga, 2500 N. Talmer Ave., Chicago, Ill.  
Goebel, E., 424 McDonough St., St. Charles, Mo.  
Goffney, M., 235 S. St. Peters St., South Bend, Ind.  
Gubler, Julie, R. R. 5, Evansville, Ind.  
Grunert, J., 1126 Pearl St., St. Joseph, Mich.  
Haas, R., 717 Read St., Evansville, Ind.  
Haas, W., 505 E. Harrison St., Tacoma, Wash.  
Haas, M., Cincinnati Orphan Asylum, Wellington Pl., Mt. Auburn, Cincinnati, O.  
Haass, C. W. F. 2051 Grand Blvd., Detroit, Mich.  
Haack, H., 672 34th St., Milwaukee, Wis.  
Habecker, M., 1812 Edmond St., St. Joseph, Mo.  
Haefele, M., 1350 Lakewood Ave., Lakewood, O.  
Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.  
Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill.  
Hehl, M., 3019 Caroline St., St. Louis, Mo.  
Heldberg, L., Hudson, Kan.  
Hess, G., 522 Spring St., Wabash, Ind.  
Hirtz, M., 3308 Tate Ave., S. W., Cleveland, O.  
Holz, Emma, 225 Union St., Carlinville, Ill.  
Holz, Ida, 2506 Cortland St., Chicago, Ill.  
Huebschmann, L., 209 E. Ohio St., Bloomington, Ill.  
Hueser, Bertha, 109 F. Ave. West, Osceola, Ia.  
Hugo, S., 731 Hohman St., Hammond, Ind.  
Hummel, Maria, 2352 Graceland Ave., Indianapolis, Ind.  
Husmann, E., 1369 Waltmann Ave., Los Angeles, Cal.  
John, E., 1400 Packard, Ann Arbor, Mich.  
Juergens, Meta, 727 Delta Ave., Cincinnati, O.  
Kayser, D., Manchester, Mich.  
Katerndahl, A. A., Idaho Falls, Idaho.  
Kies, Heinrike, Bischofstrasse, Calw., Wuerttemberg, Germany.  
Kircher, J. G., 828 George St., Chicago, Ill.  
Kirschmann, W., 2213 Park Ave., Richmond, Va.  
Klein, Elise, 7828 Lagoon Ave., Chicago, Ill.  
Klein, M., R. R. 1, Brookfield, Wis.  
Klemme, Ida, Troy, Mo.  
Klingebeger, Jamestown, Mo.  
Koelbing, L., Bucklin, Kan.  
Koenig, H., 3819a Carter Ave., St. Louis, Mo.  
Kohlmann, Ida, 8119 S. Peoria St., Chicago, Ill.  
Koletschke, A., Box 81, Fort Erie, Ont.  
Kottler, C., 37 Allison Ave., Elmsworth, Pa.  
Krafft, Hannah, 720 Louisa St., Burlington, Ia.  
Krähenbühl, Dor., Blue Springs, Mo.  
Krause, M., c. o. T. W. Krause, Dansville, N. Y.  
Krueger, T. F., Petersburg, Ill.  
Kunz, H., 280 5th Ave., Freeport, Ill.  
Kuenzler, M., 211 E. Carroll St., Kenton, O.  
Kurz, C., 901 N. 3rd St., Louisiana, Mo.  
Lang, S., Stein a. Rhein, Switzerland.  
Lapiens, M., Wietzschken S. Koepen, o/Pr., Germany.  
Lehmann, E., Genoa, Ottawa Co., Ohio.  
Lehmann, E., 674 High St., Columbus, O.  
Linder A., Oak Harbor, O.  
Linder, L., Box 410 Broadway Sta., Cleveland, Ohio.  
Lohr, K., 1616 42nd St., Kensington, Brooklyn, N. Y.  
Lohse, C. F., 9973 Throop St., Chicago, Ill.  
Ludwig, M., 2067 Taylor Rd., Cleveland, Ohio.  
Luedecke, F. A., Pawnee City, Neb.  
Luternau, Bertha, v., R. 2, Loyal, Okla.  
Lüter, W., 1516 Fillmore Ave., Buffalo, N. Y.  
Mahlberg, E., 416 S. Walnut St., Bucyrus, Ohio.  
Martin, D., 1635 W. 14th St., Davenport, Ia.  
Maul, Math., 925 E. 73rd St., Cleveland, O.  
Mauermann, C., 2401 Wentworth Ave., Chicago, Ill.  
Maurer, M., Old Monroe, Mo.  
Mehl, K., 403 Fifth St., Marietta, Ohio.



- Meisenhelder, Ida, 320 Layman Ave., Irvington, Indianapolis, Ind.
- Menk, E., R. R. 1, Waldorf, Charles Co., Md.
- Merkle, P., 421 Mary St., Evansville, Ind.
- Meyer, Clara, 2005 Russell Ave., St. Louis, Mo.
- Michel, W., 1614 Rosewood Ave., Louisville, Ky.
- Mueller, A., 7017 Berthold Ave., St. Louis, Mo.
- Mueller, C., Blue Springs, Mo.
- Nagel, Hulda, R. R. 1, Rush Hill, Mo.
- Neumann, M., 2129 Columbus Ave., Sandusky, Ohio.
- Neuhaus, Matilda, 536 Arlington St., H. Heights, Houston, Tex.
- Niebuhr, L., 2726 Lothrop, Detroit, Mich.
- Niedergesaess, 4506 Leland Ave., Chicago, Ill.
- Nolting, Ch., 36 Walnut Ave., Freeport, Ill.
- Nollau, Lydia, 3546a Arsenal St., St. Louis, Mo.
- Otto, L. Columbia, Ill.
- Pens, Dina Blue Springs, Mo.
- Pfeiffer, M., 3620 Michigan Ave., St. Louis, Mo.
- Piepenbrok, Anna L., R. R. 1, Box A, Schulenburg, Tex.
- Press, J., 1910 Newhouse Ave., St. Louis, Mo.
- Rasche, F., 812 N. Oak St., Burlington, Ia.
- Keller, F. A., 1105 Busséron St., Vincennes, Ind.
- Reusch, M., 4153 Peck St., St. Louis, Mo.
- Richter, B., 900 S. Gaylord St., Denver, Colo.
- Ruegg, C., 925 N. Park, Fremont, Neb.
- Schaller, A., 503 N. 6th St., Vincennes, Ind.
- Schaarschmidt, Ida, 6153 McMillan Ave., Detroit, Mich.
- Scheib, Dorothy, 4057 Southport Ave., Chicago, Ill.
- Scheidemann, L., 104½ W. Webster, Marshalltown, Ia.
- Schenk, L., 1639 Hoffner St., Cincinnati, Ohio.
- Scheuber, F., 1134 Oakdale Ave., Chicago, Ill.
- Schlueter, M., 1413 3rd St., Ft. Madison, Iowa.
- Schlundt, J., 109 W. Virginia St., Evansville, Ind.
- Schlunk, B., 2204 Clay Ave., Waco, Tex.
- Schlutius, Emilie, 3808 Botanical Ave., St. Louis, Mo.
- Schmale, E. F., c. o. Rev. Th. Schmale, 506 Lockhart St., N. S. Pittsburgh, Pa.
- Schmidt, Adelheid, Howard City, Mich.
- Schmidt, L., 125 9th St., Lincoln, Ill.
- Schmidt, S., 1206 W. Main, Urbana, Ill.
- Schmidt, Rosa, 596 15th Ave., Newark, N. J.
- Schnake, Anna, Hoyleton, Ill.
- Schnathorst, C., 154 17th St., Moline, Ill.
- Schoettle, Ella, 311 Union St., Jackson, Mich.
- Schroek, M. C., 273 Washburn St., Lockport, N. Y.
- Schuh, C. B., Peoria, Ariz.
- Schulz, F., Bland, Mo.
- Schulz, Sophie, 2258 Liberty St., Jacksonville, Fla.
- Schulz, W., 318 Juniette St., Cincinnati, O.
- Seeger, B., 2037 33rd Ave., S. Seattle, Wash.
- Siegfried, L., Beecher, Ill.
- Speidel, P., 144 Norwalk Ave., Buffalo, N. Y.
- Stange, Martha, Neukölln, Kirchhofstr. 46-47, Germany.
- Stark, E., Palatine, Ill.
- Stech, Emily, 4479 Clarence Ave., St. Louis, Mo.
- Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind.
- Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.
- Stoll, A., Raipur, C. P., India.
- Strauss, A., 3216 Dakota St., St. Louis, Mo.
- Streit, Maria, Burgdorf, Canton Bern, Switzerland.
- Suessmuth, Amalie, 120 E. Pasadena St., Pomona, Cal.
- Sulzer, N., Fennemore, Wis.
- Toerne, A. von, Pittsburgh, Pa.
- Trefzer, L., 3596 Independence Rd., Cleveland, Ohio.
- Uhlmann, Martha, Denver, Ia.
- Veith, P., Casa Grande, Ariz.
- Viehe, C. M., 1408 Upper 2nd St., Evansville, Ind.
- Voigt, A., Elmhurst, Ill.
- Wagner, Anna, 507 N. 8th St., Watertown, Wis.
- Wagner, L., R. R. 2, Elkhart Lake, Wis.
- Walter, W. A., 631 S. 1st St., Ann Arbor, Mich.
- Weishaar, A. W., 1250 High St., Williamsport, Pa.
- Weisse, Lydia, 4828 W. Erie St., Chicago, Ill.
- Weltge, Margarete, Palatine, Ill.
- Werth, B., 959 37th St., Milwaukee, Wis.
- Weygold, Amelia, 1970 Deer Park, Louisville, Ky.
- Wiese, A., Mascoutah, Ill.
- Winterick, A., 11920 Browning St., Cleveland, O.
- Wobus, A., St. Charles, Mo.
- Woelfle, Pauline, Monroe, Wis.
- Wulfmann, H., 737 Delta Ave., Cincinnati, Ohio.
- Wulfmann, K., 212 3rd St., Lawrenceburg, Ind.
- Ziemer, A., 2906 S. Compton Ave., St. Louis, Mo.
- Zimmermann, C., 423 N. 21st St., Louisville, Ky.
- Zimmermann, Martha, Box 8, Highland Station, Denver, Colo.
- Zimmermann, Marie, 6021 Woodlawn Ave., Chicago, Ill.
- Zwilling, L., Clayton, Mo.

Total number of widows.....209



## EVANGELICAL DEACONESSES

**Baltimore, Md., 336 S. 14th St.**  
Sister Lena Nos

**Chicago, Ill., 1450-60 W. 78th St.,  
Parish House**  
Sister Adele Hosto

**Cincinnati, Ohio, Clifton Ave. and  
Straight St.**

Sisters:

Greta Lüken  
Anna Meyer  
Rosa Hummel  
Elise Moeschel  
Flora Meckstroth  
Anna Maurer  
Lizzie Detmer  
Magdalena Dorsch

**Detroit, Mich., 3245 E. Jefferson Ave.**

Sisters:

Clara Behnke  
Emma Marzahn  
Emma Martzke

**E. St. Louis, Ill., 15th and Illinois Ave.**

Sisters:

Ella Jaeger  
Verlia Woltemath

**Evansville, Ind., Cor. Mary and  
Iowa St.**

Sisters:

Lena Appel  
Sophie Bartelt  
Lena Braun

**Faribault, Minn., 5th and Division St.**

Sisters:

Amalie Klopsteg  
Emma Kroehler  
Johanna Marquardt  
Emilie Mayer  
Caroline Pepmeyer  
Eleonore Pielemeier  
Marie Schwenk

**Lincoln, Ill., 7th and Walnut St.**

Sisters:

Charlotte Boekhaus  
Rosa Gerhold  
Emma Mayer  
Louise Mernitz  
Anna Ullrich

**Marshalltown, Iowa**

Sisters:

Erna Schweer  
Marie Woizeschke  
Selma Buehler

**Marthasville, Mo., Emmaus Asylum**  
Sister Emma Schultz

**Rochester, N. Y., Cor. South and  
Highland Ave.**

Sister Christine Schwarz

**St. Louis, Mo., 4125 West Belle Pl.**

Sisters:

Frieda Bergstraesser  
Pauline Bergstraesser  
Irene Crusius  
Hulda Echelmeier  
Frieda Eckoff  
Mary Feutz  
Emma Fruechte  
Bena Fuchs  
Olinda Fuhr  
Minnie Gadt  
Magdalena Gerhold  
Bertha Grollmus  
Sophie Hubell  
Theresa Kettelhut  
Elizabeth Kunze  
Ella Loew  
Mathilde Matthes  
Frieda Muenstermann  
Johanna Nollau  
Marie Oehler  
Anna Pohlmann  
Martha Roglin  
Elizabeth Schaefer  
Beata Schiek  
Erna Scholze  
Lena Soehlig  
Clara Stoenner  
Edna Stoenner  
Katherine Streib  
Hulda Sturm  
Clara Weltge  
Loretta Wohlschlaeger

**German Prot. Orphans' Home, Well-  
ston Sta., R. F. D. 14, Box 2,  
St. Louis, Mo.**

Sisters:

Olga Borgmann  
Anna Goetze

**Good Samaritan Altenheim,  
1217 N. Jefferson Ave., St. Louis, Mo.**

Sisters:

Minnie Flottmann  
Alwina Scheid

**On Furlough**

Sister Katie Keck, 1017 Olive St., Belle-  
ville, Ill.

Sister Anna Lenger, c.o. Mercy Institute,  
Brush, Colo.

Sister Martha Wolf, Niederplanitz, Sax-  
ony.

Total .....74



## CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a \* are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to Sept. 1, 1924.

### 1. ATLANTIC DISTRICT

#### a) District of Columbia

Washington—\*Concordia—C. W. Locher

#### b) Maryland

Annapolis—St. Martins—F. H. Graeper  
Baltimore:  
—Christ—Chas. F. Brandt  
—St. John's Concordia—  
E. J. F. Dettbarn  
—St. Johns—F. C. Rueggeberg  
—St. Luke's—F. H. Klemme  
—St. Matthews—David Bruning  
—\*United Ev.—W. Batz  
—Huber Memorial—P. L. Schmidt  
—\*Friedens—F. Giese  
—Morrell Park—E. J. Paetzold  
—Messiah (Woodlawn)—  
L. P. McGrath  
Cambridge—Immanuel—A. O. Mann  
East Newmarket—Salem—A. O. Mann  
Frostburg—Zion—K. Buff

#### c) New Jersey

Bayonne—\*St. Pauls—F. G. W. Fuhrmann  
Bayonne—Evangelical—C. Schauer  
Garwood—St. Pauls—C. Schauer  
Irvington—Emanuel—J. R. C. Haas  
Newark:  
—St. Stephens—E. Fuhrmann  
—Bethlehem—E. W. Fuhrmann  
—Zion—H. Manrodt  
Trenton—St. Pauls—P. E. Zeller

#### d) New York

Albany—Ev. Protestant—H. Reller  
Amsterdam—Zion—E. Lautenschlager  
Berlin—Zion—O. Egli  
Brooklyn—Bethlehem—W. Bourquin  
Cohoes—\*Trinity—R. W. Locher  
East Poestenkill—Zion—O. Egli  
Mount Vernon—St. Johns—W. Frenzen  
New York:  
—St. Pauls—J. P. Schwab  
—Christ—M. Manrodt  
Schenectady—Friedens—F. W. Pfitzer  
Taborton—Zion—O. Egli  
Troy—St. Pauls—R. W. Locher

#### e) Pennsylvania

Columbia—Salem—Alfred G. Dietze  
Philadelphia—\*Bethlehem—Geo. Kern  
Scranton:  
—Hyde Park—P. Briesemeister  
—Peace—R. C. Ditter  
—St. Pauls—F. Nickisch  
Taylor—St. Pauls—F. W. Schaefer  
Williamsport—Immanuel—Hy. M. Strub

#### f) Virginia

Richmond—St. Johns—O. Guthe

#### g) Institution

Baltimore—Immigrant Home—  
Number of churches.....44

### 2. COLORADO DISTRICT

Antlers—Immanuels—C. H. Decker  
Brighton—Emmaus—H. Kauerz  
Casper, Wyoming—  
Denver:  
—Friedens—L. C. Boeker  
—St. Pauls—O. G. Wichmann  
—Salems—G. A. Schmidt  
Fort Collins—Immanuel—David F. Maul  
Fort Morgan—Immanuel—  
Tobias Schmunk  
Grand Junction—St. Johns—C. H. Decker  
Greeley—St. Johns—Ad. Woth  
Laramie, Wyo.—St. Pauls—O. F. Geisler  
Lingle, Wyo.—St. Pauls—W. K. Schulz  
Longmont—Zion—E. Wagner  
Loveland—Bethlehem—George Rath  
Montrose—St. Johns—  
Ogden, Utah—St. Pauls—  
Paxton, Neb.—Salem—F. F. Steinmark  
Salt Lake City, Utah—\*Trinity—  
Sedgwick—Friedens—F. F. Steinmark  
Wheatland, Wyo.—W. K. Schulz  
Windsor—Zions—P. Juelling

Number of churches .....21

### 3. INDIANA DISTRICT

#### a) Indiana

Aurora—\*Evang. Prot.—F. Schweinfurth  
Batesville—\*St. Johns—E. Stroehlein  
\*Batesville—Adams—H. Husemann  
Boonville—St. Johns—Aug. Doellefeld  
Bretzville—St. Johns—H. W. Rath  
Buckskin—St. Johns—  
Buffaloville—St. Johns—P. Weltge  
Bufkin—St. Johns—F. Daries  
Campbell Tp.—Zoar—Dan J. Bretz  
Cannelton—St. Johns—Paul H. Maurer  
Centerville—Zion—P. Weltge  
Chandler—\*St. Johns—A. Doellefeld  
Cumberland—St. Johns—F. Puhlmann  
Cypress—Immanuel—Theo. Haas  
Dubois—St. Peters—G. F. Kitterer  
Duff—St. Pauls—H. W. Rath  
Elberfeld—Zion—Theo. H. Hoefer  
Near Elberfeld—Immanuel—  
Theo. H. Hoefer

Evansville:

—Ev. Bethel—E. Kockritz  
—\*St. Johns—Wm. N. Dresel and  
Wm. Krummel  
—St. Lucas—H. Pister  
—St. Matthews—K. M. Kindt  
—St. Pauls—Th. Haas  
—Zion—J. U. Schneider, Ph. D.  
Near Ft. Branch—St. Pauls—A. D. Rahn  
Fenton—Zion—C. Held  
Ft. Branch—St. Lukes—W. J. Schaefer  
Freelandville—Bethel—A. A. Susott  
Fulda—Trinity—\*W. H. Pieper

German Tp.—\*St. Pauls—I. Neumann  
Heusler—\*Salem—O. Keller  
Holland—Augustana—L. Birnstengel  
Holland—St. Pauls—M. F. Schulz  
Huntingburg—Salem—J. C. Klingeberger  
Indianapolis:

—Friedens—C. A. Hildebrand  
—St. Johns—E. A. Piepenbrok  
—St. Pauls—J. Frohne  
—Zion—F. R. Daries

Inglefield—Salem—A. C. Roth  
Ingelheim—\*St. James—O. Hille  
Jasper—Trinity—H. W. Rath  
Johnson Tp.—Zion—V. Kissel  
Kasson—\*St. Johns—J. A. Reller  
Kasson—Zoar—J. A. Reller  
Kratzville—\*St. Peters—A. C. Roth  
Lamar—Peters—\*W. H. Pieper  
Lawrenceburg—Zion—F. D. Schueler  
Lippe—Zion—C. Krickhahn  
Lynnville—St. Matthews—A. G. Aldinger  
McCutchanville—\*Bethlehem—D. J. Bretz  
Mount Vernon—Trinity—Sam Caldemeyer  
New Albany—St. Mark's—F. A. Meusch  
Newburg—Zion—C. F. Kesting  
New Palestine—Zion—

E. D. Werner, Ph. D.  
Parkers Settlement—\*St. Peters—  
O. Hille

Penntown—\*St. Johns—  
C. C. Bohnenkamper  
St. Philipp—Immanuel—F. Daries  
Santa Claus—St. Pauls—  
Shelbyville—\*Ev. Prot.—  
Near Shelbyville—\*Ev. Prot.—  
Stendal—\*St. Pauls—M. F. Schulz  
Tell City—St. Johns—Ach. Meyer  
Terre Haute—St. Pauls—H. Peters  
Vincennes—St. Johns—J. Overbeck  
Warrenton—St. Stephens—C. G. Kettelhut  
Westphalia—Salem—

#### b) Ohio

Cincinnati:  
—First Evang.—(Columbia)—  
N. Lehmann  
—\*First Evang.—H. Huebschmann  
—\*First German Prot.—(Carthage)  
R. Kuebler  
—\*Immanuel—(Fairmont)—  
H. J. Sonneborn  
—Price Hill Evang.—W. Uhrland  
—St. Lucas—Geo. Sonneborn  
—\*St. Martins—(Lickrun)—  
W. F. Kohler  
—St. Matthews—(Elmwood Place)—  
—St. Matthews—(Winton Place)—  
M. F. Zutz  
—\*St. Peters—(Pleasantridge)—  
F. Hohmann  
—St. Philippus—G. W. Grauer  
—Salem—(Norwood)—  
F. Schweinfurth  
—\*Third German Prot.—C. L. Grauer  
—\*Washington Evang.—  
R. R. Fillbrandt, Ph. D.  
—Zion—  
Dayton—St. Johns—J. G. Mueller  
Dayton—St. Lucas—  
Foster—\*St. Pauls—F. Hohmann  
Hamilton—Prot. St. Johns—  
C. L. Langerhans  
Hamilton—St. Pauls—W. Vollbrecht  
Hamilton—Redeemer—A. Stueler  
Middletown—St. Pauls—G. Krumm  
Mt. Healthy—\*St. Pauls—F. A. Stoefting  
New Richmond—St. Pauls—R. Kuebler

Piqua—St. Pauls—P. Gehm  
Reading—St. Johns—F. G. Brune  
Sidney—St. Pauls—R. Wobus  
Trenton—St. Johns—G. Krumm  
Troy—St. Johns—C. Emigholz

#### c) Kentucky

Alexandria—St. Pauls—O. Flohr  
Bellevue—St. Johns—E. A. Arends  
Covington—\*St. Pauls—Ph. Wiggermann  
Ft. Thomas—Christ Evangelical—  
Ralph Schmidt  
Henderson—Zion—A. J. Nies  
Latonia—St. Marks—F. Scholl  
Louisville:  
—Bethlehem—H. Limper  
—Christ—W. Krueger  
—Immanuel—E. C. Sinning  
—St. James—H. Kettelhut  
—St. Johns—A. E. Klick  
—St. Luke's—P. R. Zwillling  
—St. Matthews—L. Hohmann  
—St. Pauls—W. F. Mehl  
—St. Peters—P. Hausmann  
—Parkland—J. Doellefeld  
—West Louisville Evangl.—  
M. Bartels

Newport—St. Pauls—A. J. Hotz  
Owensboro—Zion—D. Blasberg  
Paducah—Unity—E. Klutey  
St. Matthews—Bethel—W. A. Scheer

#### d) Alabama

Birmingham—St. Johns—A. Limper  
Culman—Evangelical—W. H. Aufderhaar

#### e) Georgia

Atlanta—St. Johns—W. Hauff

#### f) Illinois

Browns—Evangelical—L. Sternberg  
Carmi—St. Johns—

#### g) Florida

Jacksonville—Evang. Luth.—  
A. Beutenmueller  
Lowell—United Evang.—  
Miami—Friedens—O. Nussmann  
Redlands—O. Nussmann

Number of churches.....125

### 4. IOWA DISTRICT

#### a) Iowa

Ackley—St. Johns—E. Seybold  
Alden—Immanuel—J. Flottmann  
Alexander—St. Johns—C. J. Barth  
Atlantic—Friedens—  
Augusta—St. Johns—Chr. T. Rasche  
Aurelia—St. Johns—  
Bennett—Friedens—P. C. Keinath  
Benton Tp.—Zion—  
Brooks Tp.—St. Johns—  
Buckeye—Friedens—J. Flottmann  
Burlington:  
—First Evang.—J. H. Buescher  
—St. Lucas—W. Marten  
—Zion—J. Erdmann  
Calumet—Zion—E. U. Hafermann  
Clarence—St. Johns—C. Fauth  
Clarksville—Immanuel—A. Satory  
Council Bluffs—St. Johns—A. Kniker  
Creston—\*St. Johns—J. E. Birkner  
Dayton Tp.—\*St. Pauls—Ph. Hilligardt  
Denver—St. Pauls—Ph. Blaufuss  
Donnellson—\*St. Pauls—Th. Stoerker



Douglas Tp.—St. Johns—K. Pfeiffer  
Dumfries—\*St. Pauls—  
Dysart—Friedens—P. Kitterer  
Elkader—Friedens—C. H. Franke  
Farmington—\*St. Johns—W. P. Wuebben  
Flintriver Tp.—St. Johns—  
Ft. Madison—St. John—R. A. Mensendiek  
Franklin—St. Peters—W. P. Wuebben  
Fredericksburg—Friedens—J. Krause  
Fremont Tp.—St. Johns—A. Graber  
Geneva—St. Peters—C. Jankowski  
German City—St. Johns—

German Tp.—St. Peters—W. F. Kicker  
Gladbrook—Friedens—E. Bergstraesser  
Hamburg—Zion—J. Steger  
Hampton—\*St. Pauls—W. Buehler  
Near Hampton—Immanuel—C. J. Barth  
Hartley Trinity—Sam Albrecht  
Horn—St. Johns—\*O. Schulze  
Hubbard—Zion—F. L. Rodenbeck  
Keokuk—St. Pauls—A. H. Bisping  
Larchwood—Friedens—  
Laurel—St. Johns—  
Ledyard—Friedens—  
Lemars—St. Johns—Theo. A. Thomas  
LeRoy Tp.—St. Pauls—  
Lincoln—Bethlehem—Walter R. Wetzeler  
Lowden—Zion—P. V. Dyck  
Lester—\*Ev. Luth.—  
Manly—\*St. Pauls—\*P. Schaeffer  
Mapleton—St. Peters—  
Marshalltown—Friedens—  
Massena—\*Friedens—  
Mt. Vernon Tp.—St. Pauls—C. J. Raase  
Muscatine—Ev. Prot.—R. C. Lucke  
New Albin—St. Peters—L. Denninghoff  
Newell—St. Johns—  
Noble Tp.—St. Johns—P. Wuebben  
Near Clarksville—Evangelical—E. Hardt  
Primghar—St. Johns—E. U. Hafermann  
Primrose—\*Zion—W. P. Wuebben  
Pomeroy—First Evang.—W. Schumann  
Red Oak—\*St. Pauls—J. Ernst Birkner  
Remsen—\*St. Pauls—  
Schleswig—Friedens—W. G. Mauch  
Shelby—Ev. Friedens—G. A. Hensel  
Sigourney—St. Pauls—H. A. Crusius  
Tripoli—St. Peters—K. Koehler  
Underwood—Immanuel—  
Union City—St. Johns—R. Ziellinski  
Valley—St. Pauls—C. W. J. Klein  
Victoria Tp.—St. Peters—P. Wuebben  
Vinton—Zion—P. Kitterer  
Walnut—\*Ev. Luth.—F. H. Doellefeld  
Washington—St. Pauls—C. W. J. Klein  
Waverly—Friedens—\*H. Muehleisen  
West Burlington—St. Pauls—C. T. Rasche  
Westside—St. Johns—H. Schirneker

#### b) Illinois

Moline—St. Pauls—\*E. Busekros  
Rock Island—Friedens—F. Rolf  
Sutter—Bethlehem—\*A. Langendorff  
Tioga—Bethany—Wm. Schultz  
Warsaw—St. Johns—A. Langhorst

#### c) Missouri

Kahoka—St. Pauls—W. Bechtold  
Winchester—\*Zion—W. Bechtold

#### d) South Dakota

Garretson—Unity—

Number of churches.....37

### 5. KANSAS DISTRICT

#### a) Kansas

Alida—St. Johns—N. Stock  
Alma—Friedens—F. J. Abele  
Baldwin City—St. Johns—\*G. Seybold  
Bluff City—St. Pauls—A. Hoelscher  
Colby—St. John—\*A. Mast  
Ellinwood—Immanuel—H. Becker  
Eudora—St. Pauls—Th. Hauck  
Hardtner—St. Johns—A. Hoelscher  
Herkimer—Immanuel—  
Herndon—Immanuel—J. Endter  
Highland—Trinity—Th. Franke  
Holyrood—\*St. Pauls—E. Pfundt  
Hudson—Friedens—A. Kalkbrenner  
Hudson—Trinity—O. H. Zwillink  
Inman—St. Peters—W. J. Dickmann  
Junction City—Zion—R. Richter  
Kansas City—Zion—A. A. Kitterer  
Lawrence—St. Pauls—H. Rieder  
Leavenworth—Salem—N. Rieger  
Marysville—Evangelical—U. B. Slupianek  
Midland—Evangelical—Wm. J. Cramm  
Mission Creek—St. Johns—N. Schultz  
Newton—Immanuel—Th. Franke  
Nickerson—First Ev.—Wm. J. Cramm  
Paola—Zion—  
Powhattan—\*Evang. Friedens—  
Sabetha—\*Evangelical—  
Seneca—Friedens—\*O. Krueger  
Topeka—St. Pauls—H. Rieder  
Vesper—Immanuel—O. E. Pinckert  
Wells Creek—Immanuel—F. W. Weltge  
Wichita—Salem—M. L. Kramer

#### b) Colorado

Idalia—St. Johns—G. Kreuzenstein

#### c) Nebraska

Liberty—Ev. Zion—N. Schultz

#### d) Oklahoma

El Reno—Redeemer—F. E. C. Haas  
Enid—Ev. Luth. Wartburg—\*F. Nisi  
Garber—Ev. Luth. Immanuel—Th. Goebel  
Guthrie—\*St. Johns—F. E. C. Haas  
Kingfisher—Friedens—\*F. Nisi  
Loyal—Peace—E. Tischhauser  
Marshall—St. Pauls—  
Minco—St. Pauls—  
Norman—Salem—F. E. C. Haas  
Okeene—St. Johns—E. Tischhauser  
Oklahoma City—Zion—F. E. C. Haas  
Orlando—\*Zion—  
Perry—Grace—Th. Goebel  
Tangier—Gnadenfeld—

Number of churches .....48

### 6. MICHIGAN DISTRICT

#### a) Michigan

Adair—Evangelical—E. Riemeyer  
Adrian—Immanuel—J. B. Melster  
Albion—Salem—F. G. Piepenbrok  
Ann Arbor—\*Bethlehem—G. A. Neumann  
Amble—St. Peters—F. Peter  
Armada—Trinity—C. W. Roth  
Bad Axe—St. Johns—J. Soell  
Bainbridge Tp.—St. Pauls—J. J. Blizer  
Baroda—Zion—C. F. Howe  
Brutus—\*Zion—F. W. Krueger  
Casco—St. James—E. Riemeyer  
Chelsea—\*St. Pauls—P. Grabowski

**Detroit:**

- Bethany—A. Martin
- Bethel—R. Niebuhr and  
Theo. C. Braun
- Christ—Theo. Jud
- Immanuel—W. J. Witt
- St. Johns—H. Horny
- St. Lucas—L. Kleber
- St. Marks—A. Mallick
- St. Matthews—Otto C. Haass
- St. Pauls—W. Howe
- St. Peters—C. A. Haneberg
- Trinity—E. F. Lawrenz
- Zion—\*F. R. Isell
- Highland Park—Salem—

Dexter—\*St. Andrews—Jos. Krueger  
Farmington—Salem—J. Bollens  
Forestville—Unity—A. G. Frohne  
Francisco—St. Johns—F. Boehm  
Fraser—Zion—E. Schmidt  
Freedom Tp.—\*Bethel—H. Zumstein  
Freedom Tp.—\*St. Johns—Gust. Ronte  
Gallen—St. Peters—J. L. Kling  
Grand Haven—St. Pauls—W. Koch  
Grand Haven Tp.—St. Peters—W. Koch  
Grand Rapids—St. Johns—F. R. Schreiber  
Halfway—St. Peters—C. F. Fleck  
Jackson—St. Johns—W. H. Alber  
Lansing—St. Pauls—G. Krause  
Lenox—St. James—C. W. Roth  
Macomb Tp.—Ev. St. Johns—F. A. Roese  
Manchester—\*Immanuel—A. A. Schoen  
Marine City—St. Johns—H. E. Totzke  
Marlette—Zion—A. G. Frohne  
Mt. Clemens—Zion—F. A. Roese  
Muskegon—St. Johns—Geo. Bohn  
New Buffalo—St. Johns—J. Hetzel  
Niles—St. Johns—P. Saffran  
Owosso—St. Johns—G. Webbink  
Potoskey—Immanuel—F. W. Krueger  
Pipestone—\*Zion—J. J. Bizer  
Port Hope—Reformed—J. Soell  
Port Huron—St. Johns—J. Wulfmann  
Port Sanilac—Ev. Unity—A. G. Frohne  
Royal Oak—Immanuel—W. Hetzel  
St. Joseph—St. Peters—F. W. Buehler  
St. Joseph—Zions—F. C. Schmidt  
Saginaw—Ev. St. Marks—A. Grabowski  
Saginaw—Immanuel—A. Grabowski  
Saline Tp.—\*St. James—O. Papsdorf  
Saline—\*St. Pauls—C. Wittbracht  
Sharon Tp.—\*St. Pauls—F. Boehm  
Taylor Center—St. Pauls—E. Brenion  
Threeoaks—St. Johns—J. L. Kling  
Warren—St. Pauls—E. Schmidt  
Wyandotte—St. Johns—W. F. A. Simon

### b) Indiana

Andrews—St. Pauls—Theo. Elsen  
Bippus—St. Johns—Theo. Elsen  
Bourbon Tp.—St. Pauls—H. H. Senne  
Bremen—First Evangelical—H. H. Senne  
Chesterston—\*St. Johns—A. P. Hardt  
Elkhart—St. Johns—E. H. Spatthel  
Francesville—Salem—\*W. Hostetter  
Near Francesville—St. James—  
Lafayette—St. Johns—  
LaPorte—St. Pauls—G. G. Bratzel  
Madison Tp.—Zions—G. A. Kanzler  
Medaryville—St. Johns—C. Weiss  
Michigan City—St. Johns—P. Irion  
Mishawaka—St. Andrews—  
O. C. Laubengayer  
Plymouth—St. Johns—  
San Pierre—St. Lucas—C. Weiss

South Bend—St. Peters—

South Bend—St. Peter's—W. E. G. Webbink  
 South Bend—\*Zion—W. Goffney  
 Urbana—St. Peter's—  
 Wabash—St. Matthews—A. Haeussler  
 Wanatah—Salem—John Schable  
 Whitepost Tp.—St. Johns—\*W. Hostetter  
 Woodland—St. Johns—G. A. Kanzler

Number of churches.....89

## 7. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—J. G. Herrlinger  
 Albion—Bethlehems—\*F. Brauchitsch  
 Annandale—Immanuel—\*F. Brauchitsch  
 Barnesville—Evang.—  
 Bemidji—St. Pauls—H. Radloff  
 Bertha—Friedens—H. C. Dallmann  
 Blascay—St. John—C. A. J. Buck  
 Brainerd—Bethlehem—\*J. Bollens  
 Brownsville—Zion—H. Heutzenroeder  
 Ceylon—\*Ev. St. Johns—  
 Cottagegrove—St. Matthews—J. H. Meier  
 Crooked Creek—Zions—H. Heutzenroeder  
 Delano—Evangelical—E. Merz  
 Dora—\*St. Johns—\*J. Mau  
 Douglas—Union Evang.—  
 Dresselville—St. Pauls—O. G. A. Eyrich  
 Duluth—St. Pauls—W. F. Kamphinkel  
 Eden Valley—Friedens—J. G. Herrlinger  
 Eitzen—St. Lucas—F. C. Klein  
 Essig—\*Friedens—E. Sans  
 Eyota—St. Pauls—J. Munz  
 Fairmont—St. Johns—Emil Stech  
 Faribault—Ev. St. Lucas—Th. Kettelhut  
 Fergus Falls—Evang.—E. J. Becker  
 Glencoe—\*Evang.—C. A. J. Buck  
 Grey Eagle—Trinity—Jos. Eitel  
 Hector—\*Friedens—P. Quarder  
 Henderson—\*St. Pauls—M. Lehmann  
 Hermantown—St. Pauls—

Hermantown—St. Paul—W. F. Kamphenkel  
 Hokah—Friedens—H. Heutzenroeder  
 Kenyon—St. Matthews—W. Koring  
 Lake Elmo—St. Lucas—K. Zeyher  
 Lester Prairie—Evang.—H. B. Witzke  
 LeSueur—Zion—Otto A. Muecke  
 Lewiston—St. Pauls—\*Paul Blaufuss  
 Litchfield—St. Matthew—J. G. Herrlinger  
 Little Falls—St. Johns—G. A. Winger  
 Long Prairie—Zion—Jos. Eitel  
 Lynn Twp.—Trinity—C. A. Buck  
 Medicine Lake—\*Immanuel—W. Koelling  
 Millville—\*Grace—  
 Minneapolis:—

—•Bethel—W. A. Koch  
—Faith—W. A. Koch  
—Friedens—A. Koelling  
—St. Johns—T. J. Herrmann  
Minnesota Lake—\*Friedens—  
Near Minnesota Lake—\*St. Pauls—

New Rome—\*Ev. Luth. St. Johns—  
J. Bruse

New Ulm—Friedens—E. Sans  
Nicollet—\*Friedens—E. Sans  
North Star—Evang.—  
Norwood—Evang.—E. Mueller  
Near Norwood—\*Zion—E. Mueller  
Perham—Zion—\*J. Mau  
Plato—St. Pauls—  
Near Plato—Friedens—W. G. Rath  
Pleasant Prairie—St. Pauls—J. Bunge  
Rice—Christ—G. A. Winger  
Rochester—Ev. Luth. Friedens—  
J. L. Haack



**Sauborn—Christ—**  
**St. Charles—St. Johns—\*Paul Blaufuss**  
**St. Cloud—Friedens—G. Mayer**  
**St. James—Ev. Friedens—**  
**St. Paul—St. Pauls—Karl Koch and**  
 Erwin Koch  
**St. Paul—St. John—\*R. Klenle**  
 Stillwater—Ev. St. Peters—  
 A. Muecke, D. D.  
**Theilmann—\*Ev. St. Pauls—**  
 Town Minden—Christ—G. Mayer  
 Tyrone Tp.—Salem—O. G. A. Eyrich  
 Vivian Tp.—\*Zoar—O. Rapp  
 Wadena—St. Pauls—H. C. Dallmann  
 Welcome—St. Pauls—  
 Wheeling—St. Johns—W. Koring

#### b) North Dakota

**Hankinson—Immanuel—C. Oberdoerster**  
**Hebron—German Ev. St. Johns—**  
 M. Strasburg  
**Inkster—Evangelical—**  
**Judson—Zions—E. Wullschlegler**  
 Near Judson—Bethel—G. Wullschlegler  
 Lidgerwood—St. Johns—C. Oberdoerster  
 New Salem—Friedens—J. Fontana  
 Taylor—Immanuel—E. Wullschlegler  
**Wahpeton—St. Peters—E. J. Becker**

#### c) South Dakota

**Elkton—Ev. Friedens—F. Perl**  
**Hammer—St. Pauls—C. Oberdoerster**  
**Sisseton—Trinity—C. Oberdoerster**  
 Tulare—Ev. Luth. Salem—E. Herrmann  
 Turtle Creek—Ev. St. Johns—  
 E. Herrmann

#### d) Wisconsin

**Ellsworth—St. Pauls—R. E. Schwarze**  
**La Pointe—St. John—Harry Brueckner**  
**Mason—\*Evangelical—Wm. Diehl**  
 Oakgrove—St. Johns—E. Roth  
 Number of churches.....91

### 8. MISSOURI DISTRICT

#### a) Missouri

**Afton—Eden—Chas. Meyer**  
**Augusta—Ebenezer—K. M. Jeschke**  
 Bay—St. Pauls—J. M. Hertel  
 Bay—Zion—C. W. Meinecke, D. D.  
 Bellefontaine—St. Johns—E. Agricola  
 Bem—St. Johns—  
 Berger—St. Johns—T. Amacker  
 Big Berger—Bethany—G. Schultiz  
 Bigspring—St. James—M. Schroedel  
 Bland—Zion—  
 Billings—St. Peters—O. Flohr  
 Cape Girardeau—Christ—R. Lehmann  
 Near Cape Girardeau—Salem—  
 R. Lehmann  
 Cappeln—St. Johns—F. Reichtold  
 Casco—St. Johns—J. H. Stroetker  
 Catawissa—\*Union—F. P. Jens  
 Cedarhill—\*St. Martins—G. H. Sieveking  
 Chamols—St. Johns—H. F. W. Grotefend  
 Near Chamols—St. Peters—  
 H. F. W. Grotefend  
 Clayton—Samuel—\*W. Weidhaas  
 Cooper Hill—St. Pauls—  
 Cottleville—St. Johns—Ed. Brink  
 Desoto—Friedens—A. Bockstruck  
 Near Des Peres—Zion—F. Baur  
 Defiance—\*St. Pauls—K. M. Jeschke  
 Dexter—Zion—  
 Dittmer—St. Martins—G. H. Sieveking  
 Drake—St. James—G. Dittel

**Femme Osage—Ev.—K. Barkau**  
**Ferguson—Immanuel—W. F. Herrmann**  
**Fredericksburg—St. Peters—J. Reichardt**  
 Near Freistatt—Zion—F. Jerger  
**Fulton—Evangelical—H. C. Koch**  
 Gerald—St. Pauls—Harry Hein  
 Near Gerald—Ebenezer—Chr. Bendigkeit  
 Gohfeld—Ev.—G. Schmelsser  
 Gumbo—St. Thomas—T. F. Schumacher  
 Hamburg—Friedens—Ed. Brink  
 Hermann—St. Pauls—R. Kasemann  
 High Hill—St. Johns—  
 Highridge—St. Martins—Geo. J. Low  
 Holstein—Immanuel—F. Egger  
 Indian Camp—\*St. Johns—A. Katterjohn  
 Jackson—Immanuel—T. Lehmann  
 Near Jackson—St. Johns—  
 Jeffriesburg—\*Jordan—F. Deuschle  
 Near Kimmswick—St. Lucas—  
 Fr. Bemberg

**Knorpp—Ebenezer—A. Bockstruck**  
**Labadie—\*Pilgrim—J. N. Schuch**  
**Lippstadt—Evangelical—**  
 O. A. Muenstermann

**Lixburg—Bethany—**  
 Manchester—St. Johns—Paul Wobus  
 Marthasville—\*Evang.—L. Kurz  
 Mehlville—St. Johns—J. W. Gaebe  
 Morrison—St. James—G. Tillmanns  
 Moscow Mills—Friedens—

\*Armin Klemme  
**Mt. Hope—\*St. Johns—**  
 New Haven—St. Peters—F. Tschudy  
 New Melle—Ev. Friedens—  
 Normandy—St. Peters—J. Biegeleisen  
 Oakville—St. Pauls—H. Walz  
 Old Monroe—St. Pauls—K. G. Kissling  
 Owensville—St. Peters—A. Alberswerth  
 Pacific—Friedens—Fr. Baur  
 Pinckney—St. Johns—G. Schmelsser  
 Pitts—\*Harmony—  
 Progress—Immanuel—\*O. Haffner, IIc.  
 Rhineland—St. Marks—M. Schroedel  
 Rush Hill—Friedens—\*O. Haffner, IIc.  
 Ryors—Ebenezer—J. Flsmer  
 St. Charles—St. Johns—H. Thomas  
 Near St. Charles—Friedens—  
 Geo. Orlovsky

#### St. Louis:

—Bethany—F. Krafft  
 —Bethel—J. P. Meyer  
 —Bethesda—Emil Beyer  
 —Bethlehem—K. W. Nottrott  
 —Christ—J. Varwig  
 —Ebenezer—H. F. C. Haas  
 —Eden—Immanuel—K. Schneider  
 —Emmaus—K. Plegier  
 —Evangelical—E. Bleibtreu  
 —Friedens—Paul Press  
 —Jesus—W. F. Simon, Ph. D.  
 —\*Holy Ghost—Theo. Mueller  
 —\*Messiah—A. Ruecker  
 —Nazareth—Geo. M. Poth  
 —Redeemer—Helmut Friz  
 —St. Andrews—H. Brethauer  
 —St. James—Th. Braun  
 —St. Johns—T. Haefele  
 —St. Lucas—H. Walser  
 —St. Marcus—E. Leibner  
 —St. Matthews—H. Drees  
 —St. Pauls—Paul Stoerker  
 —St. Peters—W. Hackmann  
 —St. Stephens—O. Klenker  
 —Salem—P. Langhorst  
 —Salvator—C. Fritsch  
 —Trinity—H. F. Bahnson  
 —Zion—H. Toelle

Sappington—St. Lucas—S. Kruse  
Schluersburg—Bethany—H. Hoepfner  
Spring Bluff—\*Johannes—F. Deuschle  
Springfield—St. Johns—H. Specht  
Steinhagen—St. Pauls—

O. A. Muenstermann  
St. Clair—St. Johns—F. E. J. Schenk  
Stolpe—St. Johns—W. Asmus  
Stonyhill—St. James—A. Kuhn  
Stratmann—St. Pauls—E. L. Mueller  
Swiss—St. Johns—R. Schmiechen  
Tilsit—St. James—G. Viehe  
Troy—Zion—\*Armin Klemme  
Union—Zion—F. E. J. Schenk  
Near Union—St. Johns—O. Luthe  
Verona—St. Johns—  
Warrenton—Friedens—

O. A. Muenstermann  
Washington—St. Peters—J. N. Schuch  
Webster Groves—Evangelical—  
A. C. Ernst  
Weldon Spring—Immanuel—Ed. Brink  
Wild Horse—Bethany—T. Schumacher  
Woollam—St. Johns—  
Wright City—Friedens—A. Katterjohn

#### b) Arkansas

Collegeville—St. Johns—W. Esser  
Judsonia—\*St. Peters—  
Lafe—Friedens—  
Little Rock—St. Pauls—W. Esser

#### Institutions

St. Louis:  
Webster Groves—Eden Seminary—  
Pres. S. D. Press, D. D.  
—Caroline Mission—Aug. E. Binder  
—Deaconess Home—F. P. Jens  
—Good Samaritan Home for the  
Aged—K. Kissling  
—Orphans' Home—J. Biegeleisen  
St. Charles—Emmaus—J. W. Frankenfeld  
Marthasville—Emmaus—C. F. Sturm

Number of churches.....133

#### 9. NEBRASKA DISTRICT

Ashton—St. Matthews—T. R. Marshall  
Aurora—Evangelical—A. F. Abele  
Bayard—Zions—J. Erbes  
Beaver Creek—St. Marks—P. Ott  
Garland—Evang.—A. F. Abele  
Gladstone—Zions—W. Schaefer  
Goehner—Evang. Friedens—L. Marx  
Harvard—Evangelical—P. Ott  
Jansen—St. Pauls—E. Vogt  
Lincoln—St. Pauls—A. Matzner  
Lincoln—St. Johns—\*A. W. Sarembo  
Loup City—Evangelical—T. R. Marshall  
Maple Grove—St. Pauls—J. Meiller  
McWilliams—St. Johns—C. Eller  
Mitchell—St. Pauls—H. W. Baily  
Nebraska City—\*Bethel—T. Beriekamp  
Omaha—St. Johns—W. Kochheim  
Osage—St. Pauls—J. Abele  
Plattsmouth—St. Pauls—H. Kottich  
Plymouth—Friedens—G. Bode  
Rulo—Zions—H. Kochheim  
Scotts Bluff—Zion—H. W. Baily  
Seward—Friedens—A. F. Abele  
Steinauer—Salem—H. Krueger  
Syracuse—St. Johns—C. Gabler  
Talmage—Zion—Theo. Gabler  
Tilden—Friedens—G. Duensing  
Wahoo—\*St. Peters Evang. Luth.—  
A. Matzner

Near Wayne—Theophilus—W. Fischer  
Near Wayne—Salem—W. Fischer

West Blue—Friedens—H. G. Krueger  
West Point—St. Johns—E. Aleck  
Western—St. Johns—W. Dickmann

Number of churches.....32

#### 10. NEW YORK DISTRICT

##### a) New York

Attica—St. Pauls—C. Sprenger  
Auburn—St. Lucas—Dr. R. Stave  
Bennington—Salem—C. E. Fetzner  
Boston—St. Pauls—Jacob Schoettle  
Buffalo:  
—Bethany—C. Loos  
—Bethlehem—A. Goetz  
—Calvary—J. L. Kulbartz  
—Christ—A. Zink  
—Friedens—R. Jungfer  
—Grace Evangelical—P. Frohne  
—Immanuel—P. Frankenfeld  
—Pilgrim—G. Siegenthaler  
—Salem—H. J. Hahn  
—South Side Evang.—H. Noehren  
—St. Andrews—E. W. Menzel  
—St. James—L. Suedmeyer  
—St. Johns—J. S. Huebschmann  
—St. Lukes—\*W. M. Jeschke  
—St. Marks—H. M. Wiesecke  
—St. Matthews—J. A. Keller  
—St. Pauls—C. G. Haas  
—St. Peters—Th. Bode  
—St. Stephens—W. H. Schild  
—Trinity—H. A. Kraemer

Cattaraugus—\*St. Johns—C. Bachmann  
Corning—Immanuel—R. Vieweg  
Dunkirk—\*Ev. Luth. St. Johns—  
Carl G. Haass  
Eden Center—First Ev.—A. E. Viehe  
Elmira—First Evangelical—R. Vieweg  
East Hamburg—Immanuel—E. Gottlieb  
Gowanda—Ev. Luth. Trinity—R. H. Keller  
Hamburg—St. James—A. E. Viehe  
Hornell—Ev. Luth. St. Pauls—  
F. W. A. Eiermann, Ph. D.  
Lockport—St. Peters—J. Schauer  
Millersport—\*St. Stephens—  
C. G. Vogelmann

North Tonawanda—St. Peters—  
\*Dr. Theo. Mueller  
North Tonawanda—\*Friedens—  
E. A. Schulz  
Orangeville—Immanuel—C. Sprenger  
Perkinsville—St. Peters—\*F. W. Duhl  
Rochester:

—Christ—Bernard J. Tepas  
—Salem—F. Frankenfeld,  
H. H. Lohans, Min. Rel. Ed.  
—Trinity—J. Otto Reller  
—St. Pauls—H. E. Koenig  
Rome—Trinity—Paul Gabler  
Shawnee—St. Pauls—E. A. Schulz  
Sheldon—St. Johns—C. E. Fetzner  
Syracuse—Friedens—W. Bauer  
Tonawanda—\*St. Peters—A. Hills  
Tonawanda—Salem—A. Hills  
Townline—St. Pauls—C. F. Dies  
Wayland—St. Pauls—\*F. W. Duhl  
Wendelville—\*St. Pauls—  
C. G. Vogelmann

Westfield—St. Peters—  
West Seneca—St. Peters—E. Gottlieb

##### b) Pennsylvania

Erie:  
—Christ—L. C. Miller  
—St. Lukes—A. F. Schultz  
—St. Pauls—F. D. Oberkircher



Fairview—St. James—L. C. Miller  
Meadville—Zion—Ph. Kraus, D. D.

**c) Ontario, Canada**

Neustadt—St. Pauls—F. Westermann  
Stevensville—St. Johns—  
J. S. Huebschmann

Number of churches.....61

**11. NORTH ILLINOIS DISTRICT**

**a) Illinois**

Adaline—Zion—F. W. C. Warber  
Addison—Immanuel—  
Addison Tp.—St. Johns—G. Plassmann  
Arlington Heights—St. Johns—  
J. A. Ellerbrake  
Aurora—St. Johns—C. F. Baumann  
Barrington—St. Pauls—C. Kleemann  
Bartlett—Immanuel—W. Rathmann  
Beecher—St. Lucas—G. Horst  
Bellewood—Friedens—H. Hildebrandt  
Belvidere—St. Johns—D. C. Jensen  
Bensenville—Friedens—H. Wagner  
Bloomington—St. Pauls—  
E. H. Plassmann  
Bloomington—Friedens—H. H. Bierbaum  
Blue Island—St. Paul—B. Freese  
Brandenburg—Friedens—P. Repke  
Broadlands—St. Johns—M. Holz  
Carpenterville—Zion—K. R. Kielhorn  
Champaign—St. Peters—H. F. Mueller  
Chicago:

—St. Andrews—H. H. Moeller  
—Bethania—H. W. Dinkmeyer  
—Bethel—J. Goebel  
—Bethlehem—A. W. Früchte  
—City Mission—Geo. Lienhardt  
—Christ—E. Rathmann  
—Eden—J. Herrmann  
—Epiphany—M. C. Hofer  
—First Engl. Ev.—L. W. Goebel  
—Friedens—H. Brodt  
—Gethsemane—F. H. Krohne  
—Grace—Robt. C. Stanger  
—Gloeckner Memorial—R. Fiedler  
—Immanuel—H. J. Schiek  
—Nazareth—  
—Nicolai—G. Pahl  
—Oak Park Ev.—Z. Egartner  
—Ravenswood Ev.—A. E. Meyer  
—St. Johns—B. H. Leesmann  
—St. Lucas—Theo. Papsdorf  
—St. Matthews—H. Kroenke  
—St. Pauls—R. A. John and J. Plster  
—St. Pauls—(Rose Hill)—  
J. A. C. Buescher  
—St. Peters—H. E. Lambrecht  
—St. Peters—(South Chicago)—  
H. Jacoby  
—St. Philipp—Aug. Fleer  
—Salem—Jos. George  
—St. Stephens—B. C. Ott  
—Tabor—F. W. Schroeder  
—Timothy Mission—Theo. Falk  
—Trinity—Jul. Kircher  
—Zion—C. A. Koenig  
—Zion—(Auburn Park)—  
Alfred Menzel  
—Zion—(Washington Heights)—  
M. Lienk

Chicago Heights—St. Johns—R. Mernitz  
Crystal Lake—St. Pauls—M. Stommel  
Danvers—Friedens—H. H. Bierbaum  
Danville—St. Johns—A. N. Mayer  
Davis—St. Pauls—W. G. Riemann

Deerfield—St. Pauls—J. H. Holdgraf  
Desplaines—Christ—Geo. W. Goebel  
Dolton—Immanuel—J. H. Dorjahn  
Downers Grove—St. Pauls—W. Grotefeld  
Eleroy—Salem—E. E. Bizer  
Elgin—St. Pauls—Th. F. Bierbaum  
Elmhurst—St. Peters—

K. M. Chworowsky  
Evanston—St. Johns—A. J. Munstermann  
Frankfort Station—St. Peters—

Gust. Lambrecht  
Freeport—St. Johns—C. C. Bizer  
Galena—Ev. Luth. St. Johns—  
Geneseo—St. Peters—  
Geona—Friedens—A. Walton  
Gilman—Zion—J. Paul Goebel  
Glen Ellyn—St. James—Theo. Holtorf  
Grant Park—St. Peters—Ed. F. Mayer  
Greengarden—St. Peters—W. Blasberg  
Greenview—\*German Ev.—  
Geo. Hildebrand

Hanover—Immanuel—Wm. Meyer  
Harmony—St. Johns—Albert H. Meyer  
Harvey—Friedens—Ed. J. Koch  
Highland Park—St. Johns—H. Weichelt  
Hinckley—St. Pauls—A. F. Schemmer  
Hinsdale—Evang.—Otto Lauxmann  
Hinsdale—St. Johns—A. Dreusicke  
Hollowayville—\*German Evangelical—  
P. Brueckner

Homewood—St. Pauls—J. Silbermann  
Huntley—\*Evang.—M. Stommel  
Kankakee—St. Johns—H. Meier  
Kewanee—\*St. Peters—G. D. Fleer  
Lake Zurich—St. Peters—E. A. Irion  
Lamoille—St. Pauls—K. E. Gaertner  
LaSalle—Ev. Prot.—F. C. Krueger  
Lincoln—St. Johns—J. A. Hofer  
Longgrove—Evangelical—Carl A. Stadler  
Loran—Ebenezer—M. C. Schroedel  
Lyons—St. Johns—F. Grosse  
Manhattan—St. Paul—R. Hosto  
Manheim—St. Pauls—F. Bosold  
Matteson—Zion—G. H. Stanger  
Melrose Park—St. Johns—Wm. C. Krause  
Minier—St. Johns—Arno Franke  
Minonk—St. Pauls—P. Buchmueller  
Mokena—St. Johns—W. Kreis  
Monee—St. Pauls—A. B. Gaebe  
Naperville—St. Johns—K. Freytag  
Niles Center—\*St. Peters—J. J. Mayer  
Northbrook—(Shermerville)—St. Peters—  
A. H. Bizer

North Grove—Zion—F. W. C. Warber  
Palatine—St. Pauls—J. C. Voeks  
Papineau—Immanuel—  
Pekin—St. Pauls—A. A. Zimmermann  
Peotone—Immanuel—E. H. Ellers  
Peotone Tp.—St. Johns—H. Arlt  
Petersburg—\*St. Pauls—F. Schnathorst  
Plano—St. Johns—C. F. Baumann  
Plumgrove—St. Johns—F. Ernst  
Richton—St. Pauls—G. H. Stanger  
Sandwich—Trinity—A. F. Schemmer  
Schiller Park—\*Un. Ev.—F. Bosold  
Sidney—St. Pauls—M. Holz  
Thornton—Friedens—R. Mernitz  
Union—St. John—J. Hoffmeister  
Wallingford—St. Peters—H. Arlt  
Washington Tp.—St. Johns—M. Weber  
West Chicago—Michael—E. Pinckert  
Wheaton—\*Evangelical—Theo. Holtorf

**b) Indiana**

Crownpoint—St. Johns—Ewald Stommel  
Dyer—Zion—E. Bloesch  
Hammond—Immanuel—C. Schaeffer

### c) Institutions

Elmhurst College—  
 Pres. H. R. Niebuhr, Ph.D.  
 Orphans' Home and Home for the Aged,  
 Bensenville—A. Von der Ohe  
 Deaconess Home, Lincoln—J. A. Hoefer  
 Deaconess Home, Chicago—G. A. Kienle  
 Number of churches.....130

### 12. OHIO DISTRICT

Akron—Bethel—Theo. S. Schlundt, Jr.  
 Amherst—St. Peters—E. J. Soell  
 Baltic—Zion—T. F. Braun  
 Bucks Tp.—St. Pauls—T. F. Braun  
 Bucks Tp.—St. Peters—T. F. Braun  
 Bolivar—St. Johns—Paul C. Kaefer  
 Chattanooga—St. Pauls—S. Egger  
 Chester Tp.—\*St. Johns—  
 Chili—\*St. Johns—T. F. Braun  
 Chillicothe—St. Johns—  
 Chillicothe—Salem—L. G. Weber  
 Cleveland:

—Bethany—H. E. Voss  
 —Christ—H. Kamphausen, D. D.  
 —First Evang.—J. C. Hansen  
 —Friedens—Adolph Egli  
 —Immanuel—Th. P. Frohne  
 —\*St. Johns—E. N. Krafft  
 —St. Lukes—F. H. Mittendorf  
 —St. Matthews—Paul C. Schnake  
 —St. Pauls—W. F. Baumann  
 —Trinity Ev.—A. Kitterer  
 —\*West Side Ev.—W. K. Klein  
 —Zion—O. Wittlinger  
 Columbus—St. Johns—T. Lehmann  
 Columbus—St. Pauls—A. H. Knipping  
 Convoy—St. Johns—R. Uhlhorn  
 Coshocton—Evang.—P. Saleste  
 Crookedrun—Salem—Theo. Schlundt  
 Dover—St. Johns Ev.—Theo. Schlundt  
 Dover Tp.—St. Pauls—Paul C. Kaefer  
 Elliston—Trinity—H. J. Schoettie  
 Elmore—St. Johns—H. S. von Ragué  
 Elyria—St. Pauls—Paul Bourquin  
 Genoa—St. Johns—P. O. David  
 Goshen Tp.—\*Goshen Ev.—  
 E. G. Kuenzler

Halifax—Zion—Theo. F. Braun  
 Independence—\*St. Peters—O. Wittlinger  
 Kenton—St. Johns—E. G. Kuenzler  
 Kettlersville—\*Immanuel—A. Dietze  
 Lorain—St. Johns—Theo. Merten  
 Loudon Tp.—St. Johns—A. J. Wahl  
 Loudonville—Trinity—  
 P. W. Meisenheimer

Mansfield—St. John—  
 Marion—Salem—A. J. Koch  
 Massillon—St. Johns—J. E. Digel  
 Millersburg—St. Johns—Ernst Irlon  
 Millbury—St. Peter—Wm. J. Kuhlmann  
 Minersville—\*St. Paul—  
 Monroeville—\*United Christian—  
 Navarre—St. Pauls—J. E. Digel  
 Newark—St. Johns—L. H. Lammers  
 New Bremen—St. Peter—H. C. Klutey  
 New Bremen—\*St. Pauls—J. C. Melchert  
 Oak Harbor—St. Pauls—Armin Egli  
 Oxford Tp.—St. Johns—H. E. Pfeiffer  
 Parma—St. Pauls—F. H. Mittendorf  
 Pomeroy—Peace—  
 Portsmouth—First Evangelical—  
 S. Lindenmeyer

Port Washington—St. Pauls—  
 H. C. Ahrens  
 Sandusky—Immanuel—W. J. Cramer  
 Sandusky—St. Stephens—H. E. Pfeiffer

South Amherst—St. Johns—E. J. Soell  
 Springfield—St. Johns—P. Pfeiffer  
 Strasburg—St. Johns—R. J. Loew  
 Tiffin—St. Johns—O. P. Schroerlueke  
 Toledo—St. Pauls—Julius Braun  
 Valley City—Immanuel—  
 Van Wert—St. Peters—L. Schmidt  
 Wapakoneta—St. Pauls—C. E. Schmidt  
 Washington Tp.—St. Peters—  
 Waverly—Evangelical—  
 Westpark—Immanuel—H. Juergens  
 Winesburg—\*Zion—R. J. Loew  
 Wooster—Christ—A. Juergens  
 Wren—St. Pauls—R. Uhlhorn  
 Zanesville—Pilgrim—W. R. Grunewald  
 Zoar—\*Evangelical—Paul C. Kaefer  
 Number of churches.....77

### 13. PACIFIC DISTRICT

#### a) California

Backersfield—Immanuel—  
 Dixon—\*Ev. Lutheran—W. Herrscher  
 Earlimart—Ev. Zion—  
 Fresno—Immanuel—J. Roth  
 Los Angeles:  
 —First English Ev.—A. Bahnsen  
 —Immanuel—O. Satzinger  
 —St. Pauls—J. Nuesch  
 —Zion—J. Dippel  
 Oakland—St. Marks—E. Baltzer  
 Pasadena—St. Johns Ev.—E. G. Albert  
 Petaluma—Grace—Geo. Gekeler  
 Pomona—St. Johns—J. G. Mangold  
 Sacramento—Friedens—W. Herrscher  
 San Bruno—St. Johns—  
 San Francisco:  
 —St. Johns—F. Schlinkmann  
 —St. Lucas—A. Meyer  
 —St. Pauls—K. C. Struckmeyer  
 San Rafael—St. Matthews—  
 Woodland—St. Johns—C. Saenger

#### b) Arizona

Casa Grande—Ev.—Paul Wm. Schmidt  
 Number of churches.....20

### 14. PENNSYLVANIA DISTRICT

#### a) Ohio

Benton Tp.—St. Pauls—W. Dallmann  
 Clarington—Immanuel—\*Carl Scherzer  
 Elk Tp.—Zion—Hy. Reifschneider  
 Hannibal—Zion—\*G. Hafermehl  
 Lewisville—St. Peters—W. Dallmann  
 Liberty Tp.—St. Johns—  
 Hy. Reifschneider  
 Lowell—St. Johns—O. W. Breuhaus  
 Marietta—St. Pauls—Theo. Mehl  
 Miltonsburg—St. Peters—\*William Hille  
 Morton—Salem—\*G. Hafermehl  
 Muskingum Tp.—\*First Evangelical—  
 Otto W. Breuhaus  
 Salem Tp.—\*St. James—  
 \*Carl Scherzer  
 Steubenville—\*Zion—  
 Summit Tp.—St. John—\*William Hille  
 Switzerland Tp.—St. Johns—  
 Henry Schuessler  
 Warner—First Evang.—  
 Henry Reifschneider  
 Washington Co.—\*Rural Mission—  
 \*Miss Marie Lehmann  
 Watertown—\*St. Johns—O. W. Breuhaus  
 Woodsfield—St. Pauls—J. Reinicke



b) Pennsylvania

Dorseyville—Trinity—C. T. Schaefer  
 Millvale—First Evang.—Clyde Koehler  
 New Sewickley Tp.—\*St. Johns—  
 Theo. Fischer  
 Pittsburgh—\*St. Peters—J. L. Ernst  
 N. S. Pittsburgh:  
 —\*St. Pauls—O. D. Hempelmann  
 —\*St. Peters—Th. R. Schmale  
 —\*First Ev.—M. F. Bierbaum  
 —\*First United Ev. Prot.—  
 L. Moessner  
 Sharpsburg—St. Johns—W. A. Bomhard  
 Springgardenboro—St. Peters—P. Benthin

c) West Virginia

New Martinsville—Immanuel—  
 \*G. Hafermehl  
 Wheeling:  
 —St. Pauls—A. C. Rasche  
 —\*St. John—Wm. J. Hausmann  
 Number of churches.....32

15. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—\*Zion—B. H. Heithaus  
 Alhambra—Salem—G. Th. Haller  
 Alton—Evangelical—O. W. Heggemeier  
 Arcola—St. Pauls—C. F. Kniker  
 Beckemeier—\*St. Pauls—J. A. Hofer  
 Belleville—St. Pauls—O. F. Pessel  
 Belleville—Christ—C. R. Hempel  
 Bible Grove—St. Paul—A. Saeuberlich  
 Biddleborn—\*Ev. Prot. Trinity—  
 \*N. Hansen  
 Blackjack—\*St. Johns—F. Eggen  
 Bluff—\*St. Johns—C. Berger  
 Bluff Precinct—Salem—A. Seffzig  
 Breese—St. Johns—J. A. Hofer  
 Brighton—St. Johns—W. Ott  
 Brownsburg—St. Johns—E. W. Pusch  
 Burksville—St. Peters—A. Seffzig  
 Carlinville—St. Pauls—W. Riemer  
 Carlyle—Immanuel—  
 Caseyville—Friedens—H. J. Bredehoeft  
 Central City—Zion—Ph. Bassler  
 Centralia—St. Peters—Ph. Bassler  
 Collinsville—St. Johns—H. J. Bredehoeft  
 Columbia—St. Paul—E. J. Westerbeck  
 Cordes—St. John—R. Lorenz  
 Darmstadt—\*Holy Ghost—J. Dorullis  
 Near Dollville, Tower Hill Post Office—  
 St. Pauls—K. J. Mueller  
 Du Bois—St. Marks—Herbert Hosto  
 Dupon—Christ Evang.—John Kehoe  
 Duquoin—St. Johns—W. B. Weltge  
 Eastfork Tp.—St. Johns—  
 East St. Louis—Imm.—E. R. Jaeger  
 Edwardsville—Eden—H. Rahn  
 Near Edwardsville—St. Pauls—  
 C. A. Mysz

Evansville—St. Johns—  
 Farina—Friedens—Fr. Baltzer  
 Near Farina—St. Johns—Fr. Baltzer  
 Fayetteville—\*Ger. Prot.—  
 Alfred Albrecht  
 Fielden—Evangelical—\*C. Kuhlmann  
 Floraville—St. Pauls—M. Kleinau  
 Fowler—\*St. Pauls—A. Diess  
 Freeburg—St. Pauls—R. Zimmermann  
 Garret—Zion—A. F. Bock  
 Grantfork—\*Ger. Ev.—L. Malkemus, IIc.  
 Granite City—St. Peters—R. Kofe  
 Granite City—St. Johns—K. Dexheimer  
 Hamel—Immanuel—Dr. C. Schieler  
 Harrisonville—\*St. Peters—W. Jung, Jr.

Hecker—\*Friedens—G. M. Betz  
 Highland—\*Prot.—C. E. Miché  
 Hookdale—St. Peters—G. Hohmann, IIc.  
 Hoyleton—Zion—D. Bierbaum  
 Irvington—Friedens—Wm. Schlinkmann  
 Jamestown—St. Pauls—E. Roglin  
 Jerseyville—Friedens—C. Kuhlmann  
 Johannsburg—\*St. Johns—Fred Bock  
 Lake Creek—\*St. Pauls—F. W. Budy  
 Lebanon—St. Pauls—R. Hohmann  
 Lenzburg—St. Peters—Th. C. M. Kugler  
 Maeystown—St. Johns—P. Schulz  
 Marine—Evangelical—W. Kettelhut  
 Marion—Zion—F. W. Budy  
 Marissa—Friedens—J. A. Kreuzer  
 Mascoutah—St. Johns—D. H. Moritz  
 Mattoon—Zion—C. F. Kniker  
 Near Metropolis City—St. Johns—  
 Near Metropolis City—Zion—E. D. Kiefel  
 Millstadt—Zion—Paul Wendt  
 Near Millstadt—Concordia—  
 W. Neumeister

Moredock—\*Ebenezer—W. Jung, Jr.  
 Moro—St. Johns—F. Muehlinghaus  
 Murphysboro—St. Peters—Victor Frohne  
 Nashville—St. Pauls—Carl Kluge  
 New Athens—St. John—Theo. Tillmanns  
 New Baden—Zion—Theo. Baur  
 New Design—Zion—E. W. Pusch  
 New Douglas—Salem—A. Dettmann  
 New Hanover—\*Zoar—C. Berger  
 O'Fallon—Evangelical—F. J. Langhorst  
 Ohlman—St. Pauls—K. Friebe  
 Okawville—St. Peters—H. Baumgaertel  
 Near Okawville—St. Pauls—  
 Old Ripley—Zion—  
 Pana—St. Johns—H. H. Wintermeyer  
 Pinckneyville—St. Pauls—Adolf Friz  
 Plumbill—St. Johns—L. Rauch  
 Prairie du Long—Immanuel—G. M. Betz  
 Prairie du Round—St. Marks—G. M. Betz  
 Quincy:

—St. Pauls—J. C. Rieger  
 —St. Peters—A. Warskow  
 —Salem—H. J. Leemhuis  
 Redbud—St. Peters—P. Brink  
 Ridge Prairie—St. Johns—  
 K. Doernenburg  
 Smithton—\*St. Johns—W. H. Hosto  
 St. Jacobs—Evang.—A. Schneider  
 Staunton—St. Pauls—Paul Schoppe  
 Stone Church—\*St. Peters—W. Laatsch  
 Sugarloaf—\*Zion—W. Neumeister  
 Summerfield—St. Johns—  
 Pro tempore—J. C. Keppel  
 Trenton—St. Johns—Dan. Buchmueller  
 Troy—Friedens—H. Niedernhoefer  
 Ursa—Zion—B. Buehler  
 Valmeyer—Evang.—W. Jung, Jr.  
 Waterloo—\*St. Pauls—G. F. Brink  
 Wood River—A. H. Idecker

b) Louisiana

New Orleans:  
 —First Ev.—A. H. Becker  
 Norman Maunz, Asst. Pastor  
 —Carrollton—St. Matthews—  
 L. Schweickhardt  
 —Milan St.—Salem—P. M. Schroeder  
 —\*Jackson St. Evang.—J. P. Quinius  
 —St. Johns—H. J. Neumann  
 —St. Pauls—A. J. Scherrer  
 —Bethany—A. Meise

d) Mississippi

Biloxi—First Evang. of Mississippi—  
 G. M. L. Hoffmann  
 Number of churches.....111



## 16. TEXAS DISTRICT

Augusta—\*St. James—Th. Wittlinger  
 Birch—Salem—K. Merkel  
 Beasley—\*Friedens—Paul C. Kniker  
 Burlington—\*St. John—Th. Wittlinger  
 Burton—St. Johns—V. Crusius  
 Cego—St. Pauls—Jakob Hofmann  
 Cibola—St. Pauls—C. Kniker  
 Converse—Friedens—C. Kniker  
 Corpus Christi—Evangelical—C. Kurz  
 Cottonwood—St. Peters Ev.—  
 P. C. Kniker  
 Coupland—St. Peters—G. Krebs  
 Cayote—\*St. Johns—Theo. Pfundt  
 Cypress—\*St. Lucas—J. Ziegler  
 Dallas—St. Pauls—A. Romanowski  
 Dime Box—St. Johns—K. Merkel  
 Electra—Zion—Jakob Hofmann  
 Fredericksburg—\*Holy Ghost—  
 A. Koerner  
 Ft. Worth—St. Johns—C. Wolff  
 Gay Hill—Friedens—K. Merkel  
 Gerald—St. Pauls—John Link  
 On the Geronimo—\*Friedens—  
 H. Barnofske  
 Hatchel—\*Evang.—Robert Mohr  
 Houston—First German Ev. Luth.—  
 D. Baltzer  
 Houston—Bethel—Theo. Wobus  
 Houston III—\*H. G. Borne  
 Kurten—Zion—J. J. Kasiske  
 Near Kyle—St. Johns—C. Gastrock  
 Near Mooreville—\*Zion—J. Strauss  
 Lewisville—Friedens—C. Wolff  
 Lockhart—Ev. Luth. Christ—G. Voegtling  
 Longworth—\*St. John—  
 Lyons—\*Immanuel—K. Merkel  
 Marion—Luther—Melanchthon—F. Koch  
 Near Marlin—St. Pauls—G. Deislinger  
 Mt. Prairie—St. Stephens—  
 Needville—Immanuel—Paul C. Kniker  
 New Baden—Ebenezer—Jakob Hofmann  
 New Biela—\*Ev. Luth. Trinity—  
 P. Piepenbrok  
 New Braunfels—\*First Protestant—  
 G. Mornhinweg  
 Orange Grove—Ev. Luth.—  
 Otto—St. Johns—A. Buettner  
 Riesel—Friedens—J. Jaworski  
 Richland, near Manor—\*St. Johns—  
 G. Zucher  
 Robinson—St. Johns—J. Strauss  
 Rowena—Zoar—Robert Mohr  
 San Angelo—Immanuels—Robert Mohr  
 San Antonio—Friedens—J. O. Polster  
 Seguin—\*Cross—H. Barnofske  
 Schulenberg—Evang.—P. Piepenbrok  
 Spring—Immanuel—\*F. H. Eglinsoerfer  
 Spring Branch—St. Peters—J. Ziegler  
 Three Oaks—\*Friedens—  
 Tynan—Friedens—  
 Waco—Zion—J. Jaworski  
 Washington—Friedens—F. W. Braun  
 Weimar—Ev. Luth.—P. Piepenbrok  
 West—St. Peters—John Link  
 White Oak—St. Johns—J. Ziegler  
 Womack—Zion—Theo. Pfundt  
 Woodsboro—\*Ev. Christus—C. Kurz  
 Zuehl—Redeemer—C. Kniker

### Institution

San Antonio—Home for the Aged—  
 J. H. Koenig  
 Number of churches.....60

## 17. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder  
 Billingsville—St. Johns—P. Niedermeyer  
 Blackburn—St. Pauls—Ed. Belssenhertz  
 Boonville—Evangelical—Fred Stoerker  
 Brazito—Friedens—E. W. Berlekamp  
 California—Evangelical—F. Umbeck  
 Concordia—Bethel—Theo. Oberhellmann  
 Emma—St. Johns—C. Nauwerth  
 Florence—St. Johns—\*Geo. Pruessner  
 Grand Pass—Evangelical—F. Sabrowsky  
 Hartsburg—Friedens—  
 Henry—St. Pauls—P. Moritz  
 Higginsville—Salem—G. H. Freund  
 Independence—St. Lucas—Paul Moritz  
 Jamestown—St. Pauls—Wm. Sabbert  
 Jefferson City—Central—E. W. Berlekamp  
 Kansas City—St. Peters—J. Sauer  
 Kansas City—St. Paul's Evang. Mission—  
 A. G. Schnake  
 Lamb—Immanuel—\*Geo. Pruessner  
 Levasy—Ebenezer—H. Krull  
 Lexington—Trinity—J. C. Bierbaum  
 Little Rock—Salem—H. Schroeder  
 Mayview—Zion—M. L. Seybold  
 McGirk—Salem—F. P. Umbeck  
 Moniteau—Advent—H. Henning  
 Napoleon—St. Pauls—J. Hauck  
 New Franklin—Immanuel—\*D. Jud.  
 Parkville—St. Matthews—\*M. Baas  
 Pilot Grove—St. Pauls—H. E. Mueller  
 Pleasant Grove—St. Peters—  
 Wm. Sabbert  
 St. Joseph—Zion—F. C. Klick  
 St. Joseph—Ev. Luth. Zion—\*C. Maier  
 South St. Joseph—St. Johns—  
 Sedalia—Immanuels—S. P. Blttnr  
 Wellington—St. Lucas—D. J. Helmkamp  
 Number of churches.....34

## 18. WISCONSIN DISTRICT

### a) Wisconsin

Ackerville—St. Pauls—P. Grob  
 Antigo—Unity—C. Nagel  
 Near Ackerville—St. Johns—P. Grob  
 Appleton—St. Johns—W. R. Wetzeler  
 Arpin—St. Johns—\*A. Guenther  
 Athens—Christ—E. Holder  
 Beechwood—\*St. Johns—K. Kuenne  
 Berlin—Salem—  
 Blackcreek—\*St. Johns—P. Beecken  
 Black Wolf—New Bethel—C. Mack  
 Boltonville—\*St. Johns—K. Kuenne  
 Brillion—Friedens—W. Leonhardt  
 Brookfield—Trinity—A. Klug  
 Browntown—Friedens—W. Mangelsdorf  
 Butler—Friedens—A. Klug  
 Byron Tp.—Bethel—B. Schallow  
 Cadott—Zion Ev.—Wm. G. Rath, Jr.  
 Calumet Harbor—St. Pauls—P. Hoeppner  
 Cecil—St. Johns—H. Greuter  
 Cedarlake—\*St. Pauls—E. Wilking  
 Cicero—St. Johns—P. Beecken  
 Colby—St. Johns—H. Mueller  
 Collins—St. Pauls—W. Leonhardt  
 Corning—St. Pauls—M. Schmidt  
 Cudahy—Christ—F. Klinaschewsky  
 Darlington—\*Ev. Immanuel—P. A. Schuh  
 Dorchester—Friedens—J. Bizer  
 Durham—Bethlehem—S. Gonser  
 Edgar—St. Pauls—F. G. Schuetze  
 Elkhart Lake—St. Johns—F. W. Zeh  
 Elk Mound—Friedens—W. G. Rath, Jr.  
 Erin—St. Pauls—C. Seldenberg



**Fall Creek—Ev. Luth. Friedens—**

**W. G. Rath, Jr.**

**Edmore—St. Martins—H. Erber**

**Fond du Lac—Friedens—B. Schallow**

**Fort Atkinson—Friedens—R. Buelow**

**Hales Corners—\*Immanuels—S. Gonser**

**Hartford—St. Johns—**

**Jackson—St. Peters—J. Reichert**

**Jackson—\*Friedens—J. Reichert**

**Jorden—Ebenezer—W. Mangelsdorf**

**Kewaskum—\*Friedens—H. Barth**

**Kohlsville—\*St. John—**

**Lancaster—Bethlehem—E. Crusius**

**Libertyridge—St. Pauls—E. Crusius**

**Manitowoc—St. Johns—G. Recht**

**Marquette—Friedens—G. Paulowelt**

**Marion, Grant Co.—Imm.—G. Krumm**

**Medford—Evang.—J. Bizer**

**Marshfield—St. Pauls—\*A. H. Wegener**

**Meeme—\*St. James—Fr. Fuerst**

**Menominee Falls—\*St. Pauls—**

**Merrill—St. Stephens—M. Schmidt**

**Merton—St. Johns—C. Seidenberg**

**Milan—St. Johns—E. Holder**

**Milwaukee:**

—Bethel—E. Gehle

—Christ—H. Niefer

—Friedens—W. Schlinkmann

—Glaubens—G. Kucherer

—Grace—P. E. Winger

—Immanuel—P. Bratzel

—St. Pauls—J. Merzdorf

—Salem—D. Reichle

—Tabor—E. J. Fleer

—Trinity—F. G. Ludwig

—Zion—G. Fischer

**Monroe—St. Johns—P. A. Schuh**

**Mosel—\*St. Marks—F. Fuerst**

**Neeah—\*Emanuels—E. Kollath**

**Oconto—St. Pauls—**

**Oshkosh—Immanuel—P. Stange**

**Oshkosh—St. Pauls—Th. Irion**

**Perkinstown—Friedens—J. Bizer**

**Plymouth—\*Friedens—F. W. Zeh**

**Portage—Trinity—M. Hoepfner**

**Port Washington—Friedens—S. Lefkovic**

**Random Lake—Friedens—K. Kuenne**

**Reedsville—Friedens—W. Leonhardt**

**Rhine—St. Peters—P. Thomas**

**Richfield—\*St. James—P. Dietrich**

**Ripon—\*Ev. Lutheran—F. C. Kehle**

**Rockfield—\*Christ—P. Dietrich**

**Rockfield—\*Zoar—C. Fischer**

**Russell—St. Pauls—F. Klingeberger**

**Saukville—St. Peters—J. Schaefer**

**Slinger—St. Johns—E. Wilking**

**Schofield—Friedens—G. F. Schuetze**

**Scott—St. Pauls—M. Hoepfner**

**Shawano—Friedens—P. Prell**

**Sheboygan—Evangelical—E. Krueger**

**Silvercreek—\*St. Pauls—K. Kuenne**

**South Germantown—\*St. Johns—**

**M. Rosenfeld**

**South Milwaukee—St. Lucas—**

**F. Klinschewsky**

**Stevens Point—Friedens—W. Werth**

**Sussex—Zion—F. E. Winger, Sr.**

**Town Hermann—St. Johns—F. Mohme**

**Town Oakland—St. Johns—J. Foesch**

**Waubeka—\*St. Pauls—H. Erber**

**Wausau—St. Pauls—E. Grauer**

**Wauwatosa—St. Pauls—R. Grunewald**

**Wayne—St. Pauls—W. Mangelsdorf**

**Whitewater—Friedens—R. Buelow**

**Wisconsin Rapids—St. Johannes—**

**\*A. Guenther**

**b) Michigan**

**Menominee—Trinity—G. Paulowelt**

**Number of churches.....104**

**19. WASHINGTON MISSION**

**DISTRICT**

**Everett, Wash.—Zion—**

**Gresham, Ore.—Zion—H. Gebhardt**

**Payette, Idaho—Ev. Luth.—**

**Victor E. Newman**

**Portland, Ore.—St. Pauls—F. W. Fischer**

**Portland, Ore.—St. Johns—**

**Seattle, Wash.—St. Pauls—**

**Geo. L. Zocher**

**Spokane, Wash.—First Ev.—**

**E. Horstmann**

**Walla Walla, Wash.—Friedens—**

**Geo. Eichler**

**Wapato, Wash.—Zion—**

**Number of churches.....9**

**CANADA MISSION DISTRICT**

**Brown P. O., Man.—Ev. Immanuel—**

**Morden, Man.—Ev. Zion—**

**Winnipeg, Man.—First Ev. Luth.—**

**L. Kehle**

**Winnipeg, Man.—St. Johns Ev.—**

**H. M. Awiszus**

**Number of churches.....4**

**MONTANA MISSION DISTRICT**

**Culbertson—Ev. Luth. St. Pauls—**

**E. Stelzig**

**Near Culbertson—Ev. Luth. Friedens—**

**E. Stelzig**

**Froid—Ev. St. Johns—E. Stelzig**

**Fromberg, Mont.—Unorganized—**

**W. M. Schuster**

**Hardin—St. Pauls—J. P. Kaiser**

**Joliet, Mont.—Unorganized—**

**W. M. Schuster**

**Near Shepherd (Ev. Colony)—Ev. Im-**

**manuels—Luzius Salzgeber**

**Paul, Idaho—\*Salem—F. Brennecke**

**Pocatello, Idaho—F. Brennecke**

**Sugar City, Idaho—St. Pauls—**

**F. Brennecke**

**Worden—Ev. Luth. St. Pauls—**

**J. P. Kaiser**

**Worland, Wyo.—Zion—Wm. Werner**

**Number of churches.....12**

**MISSION STATIONS IN INDIA**

**RAIPUR DISTRICT**

**CENTRAL PROVINCES, INDIA**

**a) Bistrampur Station**

**Pastor & Mrs. F. A. Goetsch, Bistrampur,**

**Raipur District, C. P., India**

**Mr. & Mrs. Hubert C. Konrad, Bistrampur,**

**Raipur District, C. P., India**

**Mr. Milton C. Lang, M.D., and Mrs. Lang,**

**Bistrampur, Raipur Dist., C. P., India.**

**b) Raipur Station**

**Pastor & Mrs. J. Gass, D.D., Raipur, C.**

**P., India**

**Miss Elise Kettler, Raipur, C. P., India**

**Miss Lydia A. Kies, Raipur, C. P., India**

**Pastor & Mrs. A. F. Meyer, Raipur, C. P.,**

**India.**

Miss Anna Schichi, Raipur, C. P., India  
Pastor Theo. Seybold, Raipur, C. P., India

**c) Baitalpur Station**

Pastor & Mrs. John Schultz, Baitalpur, B. N. Ry., via Bhatapara, C. P., India  
Pastor & Mrs. Theophil Twente, Baitalpur, via Bhatapara, C. P., India  
Mrs. Helen Enslin Suger, Baitalpur, B. N. Ry., via Bhatapara, C. P., India

**d) Parsabhadar Station**

Pastor M. P. Davis, Baloda Bazar, C. P., India

**e) Mahasamudra Station**

Pastor & Mrs. M. P. Albrecht, Mahasamudra, Raipur District, C. P., India  
Miss Dor. S. Riechers, Mahasamudra, Raipur District, C. P., India

**f) Sakti Station**

Pastor & Mrs. J. C. Koenig, Sakti Station, Bengal Nagpur, R. W., C. P., India.

**g) Khariar Station**

Pastor & Mrs. H. A. Feilerabend, Khariar C. P., India.

**MISSION STATION IN HONDURAS**  
**San Pedro**

Pastor & Mrs. Fr. Andres, San Pedro Sula, Honduras, C. A., via New Orleans  
Pastor & Mrs. H. Auler, San Pedro Sula, Honduras, C. A., via New Orleans  
Miss Anna Bechtold, San Pedro Sula, Honduras, C. A., via New Orleans  
Pastor & Mrs. H. A. Dewald, San Pedro Sula, Honduras, C. A., via New Orleans  
Miss Elise Goepfarth, San Pedro Sula, Honduras, C. A., via New Orleans  
Mrs. Edith B. Melick, San Pedro Sula, Honduras, C. A., via New Orleans  
Miss Bertha M. Scheidt, San Pedro Sula, Honduras, C. A., via New Orleans

**Birichiche**

Miss Louise Vordenberg, c.o. Senor M. M. Garcia, Birichiche, Rio Ulua, via Tela, Honduras, C. A.

Number of Stations.....

**On Leave of Absence**

Mrs. M. P. Davis, c.o. Mrs. Wm. Schaufele, Bellevue, Ky.  
Miss Adele Wobus, St. Charles, Mo.  
Total number of missionaries to the foreign field.....40

Total number of churches..1334

**STUDENT PASTORS**

School	Name	Address (of pastor)
Biblical Seminary,	Rev. M. Manrodt,	2396 Valentine, New York.
Buffalo College of Pharmacy,	Rev. H. J. Hahn,	23 Calumet Pl., Buffalo, New York.
Buffalo Normal School,	Rev. H. J. Hahn,	23 Calumet Pl., Buffalo, New York.
California University,	Rev. E. Baltzer,	Y. M. C. A., Oakland, Cal.
Case Technical School,	Rev. W. F. Baumann,	2538 E. 128th St., Cleveland, Ohio.
Central Wesleyan College,	Rev. O. A. Muenstermann,	Warrenton, Mo.
Columbia University,	Rev. M. Manrodt,	2396 Valentine, New York.
Elmhurst College,	Rev. K. Chworowsky,	121 Church St., Elmhurst, Ill.
Illinois State University,	Rev. H. F. Mueller,	405 E. University, Champaign, Ill.
Lawrence College,	Rev. W. R. Wetzler,	630 Story St., Appleton, Wis.
Leland-Stanford University,	Rev. E. Baltzer,	Y. M. C. A., Oakland, Cal.
McCormick Theological Seminary,	Rev. R. C. Stanger,	5950 S. Albany St., Chicago, Ill.
Marquette University,	Rev. E. Gehle,	825 41st St., Milwaukee, Wis.
Minnesota University,	Rev. T. J. Herrmann,	246 16th St., Minneapolis, Minn.
Missouri University,	Prof. H. H. Krusekopf,	613 Lee Ave., Columbia, Mo.
Moody Bible Institute,	Rev. R. C. Stanger,	5950 S. Albany, Chicago, Ill.
Northwestern University,	Rev. A. J. Munsterman,	1433 Crain St., Evanston, Ill.
Ohio University,	Rev. Tim. Lehmann,	674 S. High St., Columbus, Ohio.
Pennsylvania University,	Rev. L. R. Moessner,	1437 Juniata St., N. S., Pittsburgh, Pa.
Pittsburgh University,	Rev. L. R. Moessner,	1437 Juniata St., N. S., Pittsburgh, Pa.
Presbyterian Nurses' Home,	Rev. R. C. Stanger,	5950 S. Albany, Chicago, Ill.
Presbyterian Training School,	Rev. R. C. Stanger,	5950 S. Albany, Chicago, Illinois.
Purdue University,	Rev. W. Zumstein,	1018 Elizabeth St., Lafayette, Ind.
Ripon College,	Rev. P. C. Kehle,	Ripon, Wis.
Synodical College,	Rev. H. C. Koch,	Fulton, Mo.
Union Theological Seminary,	Rev. M. Manrodt,	2396 Valentine, New York, N. Y.
University of Buffalo,	Rev. H. J. Hahn,	23 Calumet Pl., Buffalo, N. Y.
University of Chicago,	Rev. R. C. Stanger,	5950 S. Albany, Chicago, Ill.
University of Kansas,	Rev. H. Rieder,	835 Illinois St., Lawrence, Kansas.
University of Michigan,	Rev. G. A. Neumann,	423 S. 4th St., Ann Arbor, Mich.
University of Wisconsin,	Rev. E. Gehle,	825 41st St., Milwaukee, Wis.
University of Syracuse,	Rev. W. Bauer,	624 Catherine St., Syracuse, N. Y.
Washington University,	Rev. K. L. Schneider,	5806 Julian Ave., St. Louis, Mo.
Western Reserve,	Rev. W. F. Baumann,	2538 E. 128th St., Cleveland, Ohio.
Westminster College,	Rev. H. C. Koch,	Fulton, Mo.
William Woods College,	Rev. H. C. Koch,	Fulton, Mo.



## LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of church and address, and finally the name of the pastor.

### Alabama

Birmingham—St. Johns—S. 27th and Clairmont Ave.—A. Limper

### Arkansas

Little Rock—St. Paul's—11th and Ringo Sts.—W. Esser

### California

#### Los Angeles:

- Immanuel—337 E. Jefferson St.—O. Satzinger
- St. Paul's—Washington & Trinity Sts.—J. Nuesch
- Zion—111 N. Breed St.—J. Dippel
- English Mission—A. Bahnsen

Oakland—St. Mark's—58th & Telegraph Avenues—E. Baltzer

Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert

Pomona—St. John's—8th & Louisiana Sts.—J. E. Mangold

#### San Francisco:

- St. John's—Larkin St., betw. Broadway & Vallejo—F. Schlinkmann
- St. Luke's—15th, near Church St.—Alfred Meyer
- St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier

Sacramento—Oak Park Sta.—1st Ev.—24th St. & Marshall Way—W. Herrscher

### Colorado

#### Denver:

- Salem—Ninth and Sherman—G. A. Schmidt
- Friedens—45th & Lincoln—L. C. Boeker
- St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann

Fort Collins—Immanuel—Remington & Olive Sts.—David F. Maul

Greeley—St. Johns—4th Ave. & 11th St.—Ad. Woth

Loveland—Bethlehem—E. 2nd and Taylor—George Rath

### District of Columbia

Washington—\*Concordia—20th & G Sts., N. W.—C. W. Locher

### Florida

Jacksonville—Zions—8th & Walnut—A. Beutenmueller

Miami—Friedens—Corner N. E. 1st Ave. and 15th St.—O. Nussmann

### Georgia

Atlanta—St. John's—S. Forsyth & Garnett Sts.—W. Hauff

### Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier

Aurora—St. John's—5th St. & North Ave.—C. F. Baumann

Belleville—Christ—26 N. West St.—C. R. Hempel

Belleville—St. Pauls—123 W. B. St.—O. F. Pessel

Belvidere—St. John's—Cor. Main and E. Madison—D. Jensen

Bloomington—Friedens—Front & Lee Sts.—H. H. Bierbaum

Blue Island—Friedens—Gregory & New—B. Freese

Centralia—St. Peter's—W. 2nd & S. Cherry—Ph. Bassler

Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller

#### Chicago:

- St. Andrew's—28th & Karlov Ave.—H. H. Moeller
- Bethany—Cullom Ave. and N. Paulina St.—H. W. Dinkmeyer
- Bethel—114th & State Sts.—J. Goebel
- Bethlehem—Magnolia Ave. & Diversey Parkway—A. W. Fruechte
- Christ—Francisco & Lexington Sts.—E. Rathmann
- Church of Peace, Parish House—1450-60 W. 78th St.—H. J. Brodt
- Eden—Gunnison & Leclaire Aves.—G. A. Niedergasaess & J. Herrmann
- Epiphany—Bradley Place & N. Robey St.—M. C. Hofer
- First English Evangelical—3070 Palmer Square—L. Goebel
- Friedens—S. 52nd & Justine Sts.—H. J. Brodt
- Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne

—Grace—S. Albany & W. 60th Sts.—R. Stanger  
 —Gloeckner Memorial—Central Ave. & Rice St.—R. B. Fiedler  
 —Immanuel—E. 70th St. & Michigan Ave.—H. J. Schiek  
 —Nazareth—Altgeld St. & Talman Ave.—  
 —Nicolai—N. Albany & Barry Ave.—G. Pahl  
 —Oak Park—Evangelical—Z. Egartner  
 —Ravenswood Evang.—Pensacola & Hoyne Ave.—Alfred E. Meyer  
 —St. John's—Moffat St. & Campbell Ave.—B. H. Leesmann  
 —St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf  
 —St. Mark's—W. 35th & Lowe Ave.—W. Gaertner  
 —St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke  
 —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister  
 —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn  
 —St. Peter's—Cortez & Oakley Aves.—H. E. Lambrecht  
 —St. Peter's Branch S. S.—Costello and Central Park Aves.—H. E. Lambrecht  
 —St. Peter's (South Chicago)—Ave. L. & E. 103 St.—W. Breitenbach  
 —Philippus—W. 36th St. and S. Seeley Ave.—A. Fleer  
 —St. Stephen's—Karlof & Wabansia Aves.—B. C. Ott  
 —Salem—228 W. 25th St.—Jos. A. George  
 —Salem Mission—6818 S. Emerald Ave.—Jos. A. George  
 —Tabor—Leclair & Belle Plaine—F. W. Schroeder  
 —Timothy—Belmont Park—T. Falk  
 —Trinity—22nd Place & Robey St.—Julius Kircher  
 —Zion—Lotus Ave. & W. Van Buren St.—C. A. Koenig  
 —Zion—(Auburn Park), W. 80th & Normal Sts.—Alf. Menzel  
 —Zion—(Washington Heights), Throop & 100th Sts.—M. Lienk  
 Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—R. Mernitz  
 Collinsville—St. John's—Cor. Clay & Seminary Sts.—H. J. Bredehoeft  
 Danville—St. John's—E. Main & Buchanan Sts.—A. N. Mayer  
 Du Quoin—St. John's—20 S. Hickory—W. B. Weltge  
 East St. Louis—Immanuel—14th St., betw. State & Illinois Blvd.—E. R. Jaeger  
 Elgin—St. Paul's—Center & Division Sts.—Th. F. Bierbaum  
 Evanston—St. John's—Wesley & Crain—A. J. Munstermann  
 Freeport—St. John's—104 Union St.—C. C. Blzer  
 Granite City—St. Peter's—21st & C Sts.—Rob. Kofer  
 Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—H. Weichelt  
 Kankakee—St. John's—195 N. Entrance Ave.—H. Meier  
 Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer  
 La Salle—Ger. Prot.—841 Fourth St.—F. C. Krueger  
 Lincoln—St. John's—Union & 5th Ave.—J. A. Hoefer  
 Marion—926 W. Cherry St.—F. W. Budy  
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker  
 Moline—\*St. Paul's—\*E. Busekros  
 Murphysboro—St. Peters—15th & Spruce—Victor Frohne  
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A. Zimmermann  
 Quincy:  
 —Ev. Salems—9th & State—H. J. Leemhuis  
 —St. Peter's—9th & York Sts.—A. Warskow  
 —St. Paul's—929 Monroe St.—J. C. Rieger  
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolf

#### Indiana

Elkhart—St. John's—Harrison & 3rd—E. H. Spathelf  
 Evansville:  
 —Bethel—Cor. Jefferson Ave. & Garvin St.—E. Kockritz  
 —\*St. John's—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel, Wm. Krummel, Ass't  
 —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Pister  
 —St. Matthew's—Avondale—K. M. Kindt  
 —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas  
 —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider, Ph. D.  
 Hammond—Immanuels—348 Sibley—C. Schaeffer  
 Indianapolis:  
 —Friedens—Parkway Ave. & Alabama St.—C. A. Hildebrand  
 —St. John's—Sanders & Leonard Sts.—E. A. Piepenbrock  
 —St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne  
 —Zion—North & New Jersey Sts.—F. R. Daries  
 Lafayette—St. John's—Elizabeth & Eleventh Sts.—  
 La Porte—St. Paul's—Cor. Lincoln Way & Perry St.—G. G. Bratzel  
 Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion  
 Mishawaka—St. Andrews—112 W. Third St.—O. C. Laubengayer  
 New Albany—St. Marks Evang.—Spring St., betw. Bank & E. 3rd St.—F. A. Meusch  
 South Bend—St. Peter's—415 W. LaSalle—W. E. G. Webbink  
 South Bend—Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney  
 Terre Haute—St. Paul—Cor. 12th & Eagle—H. Peters  
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck



### Iowa

#### Burlington:

- First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher
- St. Luke's—Cor. 14th & South Sts.—W. Marten
- Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
- Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner
- Council Bluffs—St. John's—Union & Pierce Sts.—A. Kniker
- Ft. Madison—St. John's—4th & Walnut Sts.—R. A. Mensendiek
- Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping
- Marshalltown—Friedens—S. 4th & Linn—
- Muscatine—Ev. Prot.—Sycamore, between 3rd & 4th—R. C. Lucke

### Kansas

- Kansas City—Zion—716 Nebraska Ave.—A. A. Klitterer
- Lawrence—St. Paul's—331 Illinois St.—H. Rieder
- Leavenworth—Salem Evangelical—Second at Fifth—N. Rieger
- Newton—Immanuel—Cor. 8th and Plum—Th. Franke
- Topeka—St. Paul's—3rd & Hancock Sts.—H. Rieder
- Wichita—Salem—Corner First & Madison—M. L. Kramer

### Kentucky

- Henderson—Zion—First & Ingram—A. J. Nies

#### Louisville:

- Bethlehem—6th, near Hill St.—H. Limper
- Christ—Barrett & Breckenridge Sts.—W. Krueger
- Immanuel—Transit & Bardstown Road—E. C. Sinning
- St. James—Bennet St. & Woodruff Ave.—H. Kettelhut
- St. John's—Clay & Market Sts.—A. E. Klick
- St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling
- St. Matthew's—611 E. St. Catharine—L. Hohmann
- St. Paul's—East Broadway, near Brook St.—W. F. Mehl
- St. Peter's—W. Jefferson, near 13th St.—F. Hausmann
- Parkland—26th St. & Grand Ave.—J. Doellefeld
- West Louisville—41st & Hermann Sts.—W. J. Bartels
- Newport—St. Paul's—24 East 8th St.—A. J. Hotz
- Owensboro—Zion—D. Blasberg
- Paducah—Unity—5th between Clark & Adams—E. Klutey

### Louisiana

#### New Orleans:

- First Evang.—Carondelet & St. Mary Sts.—A. H. Becker, N. Maunz, Asst.
- Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
- St. John's—Belfast & Joliet Sts.—H. J. Neumann
- St. Matthew's—Dante & Elm Sts.—L. Schweißhardt
- St. Paul's—Elenora & Patton Sts.—A. J. Scherrer
- Salem—Camp & Milan Sts.—P. M. Schroeder
- Bethany—A. Meise

### Maryland

- Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper

#### Baltimore:

- Christ—Bacon & Decatur Sts.—Chas. F. Brandt
- St. John's Concordia—Walbrook Ave., near Payson St.—E. J. F. Dettbarn
- \*Friedens—Chester St., near Orleans St.—F. A. Giese
- Huber Memorial—Alameda Blvd. & 29th St.—P. L. Schmidt
- Messiah—Englewood and Maple Aves. (Woodlawn)—L. A. McGrath
- Morrell Park—10th & James Sts.—E. J. Paetzold
- St. John's—Lombard & Catherine Sts.—F. C. Rueggeberg
- St. Luke's—Fayette & Carey Sts.—F. H. Klemme
- St. Matthew's—Fayette St. & Central Ave.—D. Bruning
- \*United Evangelical—East Ave. & Dillon St.—W. Batz
- Frostburg—Zion—E. Main St., betw. Bowery & Grant Sts.—K. Buff

### Michigan

- Adrian—Immanuels—McVicar & E. Church—J. B. Meister
- Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann
- Chelsea—St. Paul's—Summitt, betw. Main & East—P. Grabowski
- Detroit:
  - Bethany—Seminole & Waterloo Sts.—A. Martin
  - Bethel—2270 West Grand Blvd., near Linwood—R. Niebuhr, Theo. Braun, Minister of Education
  - Christ—Roosevelt & Myrtle Sts.—Theo. Jud
  - Immanuel—Livernois & Vernor Sts.—W. J. Witt
  - Highland Park—Salem—36 Leslie Ave.—West of Hamilton Blvd.—E. F. Abele

—St. John's—Russell & Chestnut Sts.—H. Horny  
 —St. Luke's—Rohus & Warren Aves.—L. Kleber  
 —St. Mark's—Dix & Military Aves.—A. Mallick  
 —St. Matthew's—Concord & Stuart—O. C. Haass  
 —St. Paul's—17th & Rose Sts.—W. Howe  
 —St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg  
 —Trinity—W. Fort St., near Woodmere Ave.—E. F. Lawrenz  
 —Zion—Lawndale & Cahalan Aves.—F. R. Iseli  
 Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber  
 Jackson—St. John's—S. Mechanic & E. Biddle Sts.—W. H. Alber  
 Lansing—St. Paul's—N. Walnut & Genessee Sts.—G. Krause  
 Marine City—St. John's—171 Backus Ave.—H. E. Totzke  
 Muskegon—St. John's—Cor. Pine & Diana Sts.—G. Bohn  
 Mt. Clemens—Zion—New & Pine—F. A. Roese  
 Owosso—St. John's—Washington & Oliver—G. H. Webbink  
 Pt. Huron—St. John's—Cor. Pine & 7th—J. Wulfman  
 Saginaw—St. Mark's—111 S. 3rd Ave.—A. Grabowski  
 Saginaw (W. S.)—Immanuel—Main and Elm Sts.—A. Grabowski  
 St. Joseph—St. Peter's—Pearl & Church Sts.—F. W. Buehler  
 St. Joseph—Zion—Niles & Harrison Aves.—F. C. Schmidt  
 Wyandotte—St. John's—4th & Chestnut—W. F. A. Simon

#### Minnesota

Bemidji—St. Paul's—Sixth & America—H. Radloff  
 Duluth—St. Paul's—10th Ave. E. & 3rd St.—W. F. Kamphenkel  
 Faribault—St. Luke's—5th Ave. & 8th St.—T. Kettelhut  
 Little Falls—St. John's—3rd & 4th Ave., Northeast—G. A. Winger  
 Minneapolis:

—Bethel—W. A. Koch  
 —St. John's—16th Ave. & 3rd St., North—T. Herrmann  
 —Faith—First Ave. S. & E. 43rd St.—W. A. Koch  
 —Friedens—24th Ave. N. & Ferrant Pl.—A. F. Koelling  
 Rochester—Ev. Friedens—N. Broadway & 7th St. N. W.—J. L. Haack  
 St. Cloud—Friedens—8th Ave. & 4th St. S.—G. Mayer  
 St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch & Erwin Koch  
 St. Paul—St. John's—King & Orleans—R. Klenle

#### Mississippi

Biloxi—First Evang. in Mississippi—Jackson and Thomas Sts.—G. L. Hoffmann

#### Missouri

Boonville—Evang.—704 Spring St.—Fred Stoerker  
 Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann  
 Independence—St. Luke's—Main & Farmer Sts.—P. Moritz  
 Jefferson City—Central—721 Washington St.—E. W. Berlekamp  
 Kansas City—St. Peter's—3115 Linwood Blvd.—J. Sauer  
 Kansas City—St. Paul's Evang. Mission—Topping Ave. and 14th St.—A. G. Schnake  
 Sedalia—Evangelical Immanuel—Vermont & 4th St.—S. P. Bittner  
 Springfield—St. John's—W. Scott & N. Main Sts.—H. Specht  
 St. Charles—St. John's—5th & Jackson—H. Thomas  
 St. Joseph:

—Ev. St. John—Ohio & Prior Ave.—  
 —Evangelical Zion—9th & Jule Sts.—F. C. Klick

#### St. Louis:

—Bethany—Rosalie & Red Bud Ave.—Fred H. Krafft  
 —Bethesda—Hoffmeister & Dammert Aves.—E. Beier  
 —Bethel—Garrison & Greer Aves.—J. P. Meyer  
 —Bethlehem—5601 Southwest Ave.—K. W. Nottrott  
 —Caroline Mission—1821 Hickory St.—A. E. Binder  
 —Christ—Bellvue & Brun Aves.—J. Varwig  
 —Ebenezer—2921 McNair—H. F. C. Haas  
 —Eden—Immanuel—Page & Temple—K. Schneider  
 —Emmaus—Chouteau & Tower Grove Aves.—K. Pleger  
 —Evangelical (Carondelet)—Michigan & Koeln Aves.—Ed. Bleibtreu  
 —Friedens—19th & Newhouse Ave.—Paul Press  
 —Holy Ghost—3123 S. Grand Blvd.—Theo. L. Mueller  
 —Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.  
 —Messiah—6524-28 Arsenal—A. Ruecker  
 —Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth  
 —Redeemer—6452 S. Kingshighway—H. Friz  
 —St. Andrew's—California Ave. & Juniata St.—H. Brethauer  
 —St. James—College & Blair Aves.—Th. Braun  
 —St. John's—Grand & Lee Aves.—T. Haeefe  
 —St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—H. Walser  
 —St. Marcus—Russell & McNair Aves.—E. E. Leibner



—St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees  
 —St. Paul's—Giles & Potomac St.—Paul Stoerker  
 —St. Peter's—St. Louis & Warne Aves.—Wm. Hackmann  
 —St. Stephen's—Gimblin & Halls Ferry Rd.—O. Kienker  
 —Salem—Marcus & Margaretta Aves.—P. Langhorst  
 —Salvator—Plover & Thekla Aves., Walnut Park—C. Fritsch  
 —Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen  
 —Zion—25th & Benton Sts.—H. C. Toelle  
 Webster Groves—Ev.—204 E. Lockwood—A. C. Ernst

#### Nebraska

Lincoln—St. John's—10th & New Hampshire Sts.—A. W. Saremba  
 Lincoln—St. Paul's—13th & F Sts.—Ad. Matzner  
 Nebraska City—Bethel—Cor. 2nd Corso & 12th St.—T. Berlekamp  
 Omaha—St. John's—24th & Vinton Sts.—W. Kochheim  
 Scott's Bluff—Zion—15th St. and 9th Ave.—H. W. Baily

#### New York

Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller  
 Amsterdam—Zion—Grove & Liberty Sts.—E. Lautenschlager  
 Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—Dr. R. Stave  
 Buffalo:

—St. Andrew's—Genesee & Domedion—E. W. Menzel  
 —Bethany—Eaton, near Jefferson—C. Loos  
 —Bethlehem—Genesee & Parade Circle—A. Goetz  
 —Calvary—Fillmore, near Dewey Ave.—J. Kulbartz  
 —Christ—Clinton & Baitz—A. Zink  
 —Friedens—Eagle, opposite Monroe—R. Jungfer  
 —Grace Evang.—Parkridge & Hewitt Sts.—P. Frohne  
 —Immanuel—Military Road & Glor—P. Frankenfeld  
 —Pilgrim—Best & Herman Sts., opposite Humboldt Park—G. Siegenthaler  
 —Salem—Calumet and Garfield St.—H. J. Hahn  
 —St. James—Jefferson Ave., near High—L. Suedmeyer  
 —St. John's—Amherst, near East—J. S. Huebschmann  
 —St. Luke's—Richmond Ave. & West Utica—W. M. Jeschke  
 —St. Mark's—Oak, near Tupper—H. M. Wiesecke  
 —St. Matthew's—Swan & Hageman—J. A. Keller  
 —St. Paul's—Ellicott, near Tupper—C. G. Haas  
 —St. Peter's—Genesee & Hickory—T. Bode  
 —St. Stephen's—Peckham & Adams Sts.—W. Schild  
 —South Side Ev.—Abbott Rd. & McKinley Pkwy.—H. Noehren  
 —Trinity—Gold, near Ludington—H. Kramer  
 Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin  
 Corning—Immanuel—W. 1st St.—R. Vieweg  
 Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haas  
 Elmira—First Ev.—Madison & Carroll—R. Vieweg  
 Hornell—St. Paul's—Cor. Elm & John Sts.—F. W. A. Elermann, Ph.D.  
 Lockport—St. Peter's—Locust & South Sts.—J. Schauer  
 Mt. Vernon—St. John's—N. High & Oak St.—W. Frenzen

#### New York City:

—Christ Church—E. 187th St. betw. Tiebout & Valentine Aves.—M. Manrodt  
 —St. Paul's—2136 Newbold Ave. near Castle Hill Ave. & E. 177 St.—J. P. Schwab  
 North Tonawanda—Friedens—Cor. Schenk & Vandervoort—E. A. Schulz  
 North Tonawanda—St. Peter's—1208 Oliver St.—Theo. Mueller

#### Rochester:

—Christ Ev.—129 Jackson St., near Parkland Ave.—Bernard J. Tepas  
 —St. Paul's—Cor. Norton and Jewel Sts.—H. E. Koenig  
 —Salem—Franklin, near St. Paul St.—Fr. Frankenfeld & H. H. Lohans  
 —Trinity—Cor. Child & Wilder Sts.—O. Reller

Rome—Ev. Luth. Trinity—S. James & Ridge Sts.—Paul Gabler  
 Schenectady—Friedens—Franklin & Clinton Sts.—F. W. Pfitzer  
 Syracuse—Evangelical Friedens—Lodi & Ash Sts.—W. Bauer  
 Tonawanda—Salem—110 Morgan St.—A. Hills  
 Troy—St. Paul's—7th & Fulton Sts.—R. W. Locher

#### New Jersey

Bayonne—Evangelical—Cor. Lord Ave. & 4th St.—C. Schauer  
 Bayonne—St. Pauls—Boulevard, cor. W. 31st St.—F. G. W. Fuhrmann  
 Irvington—Emanuel—Lincoln Pl. & Nye Ave.—J. R. C. Haas  
 Newark—Bethlehem—Bragow Ave, Clinton Township Section—E. W. Fuhrmann  
 Newark—St. Stephen's—Cor. Wilson Place & Ferry St.—E. Fuhrmann  
 Newark—Zion—Alexander St.—H. Manrodt  
 Trenton—St. Paul's—Greenwood & Mercer—Paul E. Zeller

# Ohio

Akron—Bethel—Cor. Carroll & Elmwood—Theo. S. Schlundt, Jr.

Chillicothe—St. John's—119 W. Main St.—

Chillicothe—Ev. Salems—Cor. 4th & Mulberry Sts.—L. G. Weber

## Cincinnati:

- First Evangelical (Columbia)—4311 Eastern Ave.—N. Lehmann
- \*First Ev.—Hoffner St., near Knowlton's Corner—H. Huebschmann
- First German Protestant (Carthage)—R. Kuebler
- \*Immanuel (Fairmount)—Tremont & Lawnway—H. J. Sonneborn
- Price Hill Evang.—McPherson Ave. betw. Warsaw & Elberon—W. Uhrland
- St. Luke's—3rd & Parson—Geo. Sonneborn
- \*St. Martin's (Lickrun)—Saffin St.—W. H. Kohler
- St. Matthew's (Elmwood)—Township Ave. & Elmwood Pl.—
- St. Matthew's (Winton Place)—Epworth Ave.—M. F. Zutz
- \*St. Peter's (Pleasant Ridge)—6126 Ridge Ave.—F. Hohmann
- St. Philippus—Race St. & McMicken Ave.—G. W. Grauer
- Salem (Norwood)—Courtland Ave. & Montgomery Rd.—F. Schweinfurth
- \*Third German Prot.—C. L. Grauer
- \*Washington Evang.—Cor. Sidney & Rachel Sts.—R. R. Fillbrandt, Ph. D.
- Zion—15th & Republic—

## Cleveland:

- Bethany—W. 41st St. & Storer Ave.—H. C. Voss
- Christ—W. 98th & Cudell Ave.—H. Kamphausen, D. D.
- First Evang.—Arlington Ave. & S. Thornhill Drive—J. C. Hansen
- First Evang.—J. C. Hansen
- Friedens—E. 46th St. & Kimmel Rd.—Adolph Egli
- Immanuel—Kinsman Rd. & E. 72nd St.—T. Frohne
- Ev. Luth. St. John's—E. 55th St. & Magnet Ave.—E. N. Krafft
- St. Luke's—Pearl Rd. & Memphis Ave.—F. H. Mittendorf
- St. Matthew's—Wade Park Ave. & 90th St.—Paul C. Schnake
- St. Paul's—Woodland Ave. and 127th St.—W. F. Baumann
- Trinity Evangelical—W. 25th St. & Library Ave.—A. Kitterer
- West Side Evang.—Bridge Ave. & W. 38th St.—W. K. Klein
- Zion—W. 14th St. & Branch Ave.—O. E. Wittlinger

Columbus—Evang. Prot. St. John's—59 E. Mound St.—Tim. Lehmann

Columbus—St. Paul's—225 Gates—A. H. Knipping

Coshocton—Evangelical—P. Saleste

Dayton—Ev. Luth.—St. John's—E. 3rd St. betw. Madison & Sears—J. G. Mueller

Dayton—St. Luke's—McLain & Potomac—

Elyria—St. Paul's—Middle Ave. & 3rd St.—Paul Bourquin

Hamilton—St. John's—Front & Sycamore Sts.—C. L. Langerhans

Hamilton—St. Paul's—Campbell Ave., near 7th St.—W. Vollbrecht

Hamilton—Redeemer—Parrish & Bender Aves.—A. Stueler

Lorain—St. John's—Reid Ave. & 7th St.—Theo. Merten

Mansfield—St. John's—Park Ave. East & Franklin Ave.—

Marietta—St. Paul's—5th St. & Seammel—Theo. Mehl

Marion—Salem—230 Church St., E.—A. J. Koch

Massillon—St. John's—E. Tremont & Mill St.—J. E. Digel

Middletown—St. Paul's—414 S. Broad St.—G. Krumm

Newark—St. John's—Cor. 5th & Poplar—L. H. Lammers

Piqua—St. Paul's—Dawning & Greene—P. J. Gehm

Portsmouth—First Ev.—5th & Washington Sts.—S. Lindenmeyer

Reading—St. John's—Jefferson & Coope Aves.—F. G. Brune

Sandusky—Immanuel—Columbus & Adams Sts.—W. J. Cramer

Sandusky—\*St. Stephen's—Poplar & Jefferson—H. E. Pfeiffer

Springfield—St. John's—Wittenberg Ave. & Columbia St.—P. Pfeiffer

Steubenville—Zion—135 W. 5th St.—

Tiffin—St. John's—Main & Jefferson—O. P. Schroerluke

Toledo—St. Paul's—Phillips & Vermas Ave.—Julius Braun

Zanesville—Pilgrim Evangelical—Cor. South & Seventh Sts.—W. R. Grunewald

# Oklahoma

El Reno—Redeemer—S. Hoff & E. Cavanaugh—F. E. C. Haas

Enid—Ev. Luth. Wartburg—Cor. 3rd & Oklahoma Sts.—\*F. Nisl

Guthrie—St. John's—W. Logan & 17th St.—F. E. C. Haas

Norman—Salem—Porter and Frank—F. E. C. Haas

Oklahoma City—Zion—Cor. W. 10th & Western Ave.—F. E. C. Haas

# Oregon

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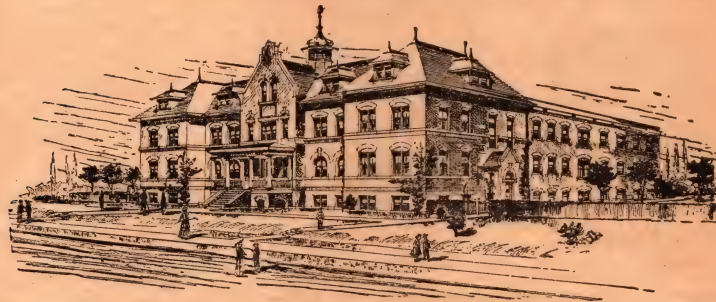
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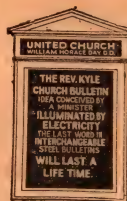


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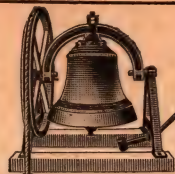
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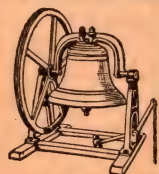
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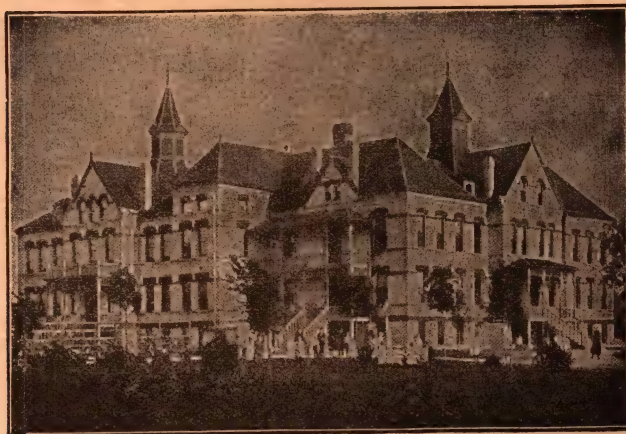
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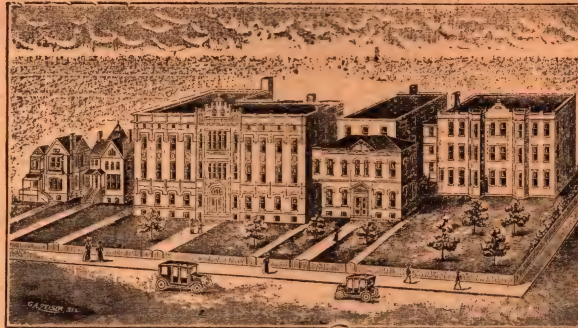
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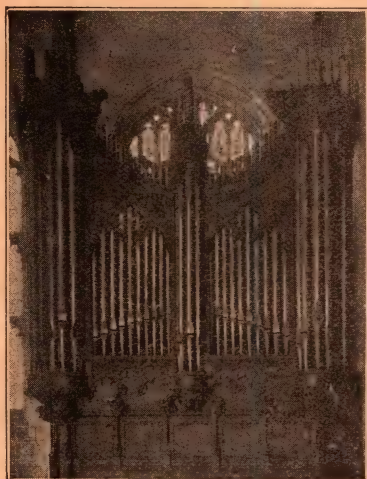
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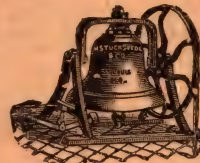


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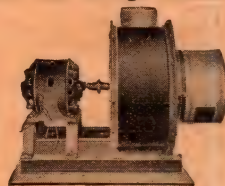
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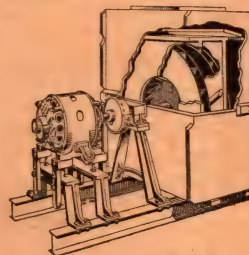
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This Home was founded sixty-six years ago. Its object is to provide a home for orphans and half orphans who have no adequate support. Donations are thankfully received by Sister Anna Goetz, Supt., Welston, R. R. 14, Box 2, St. Louis, Mo.

All freight and express should be addressed: Prot. Orphans' Home, c. o. Wm. G. Mueller, 2nd and Washington Ave., St. Louis, Mo.

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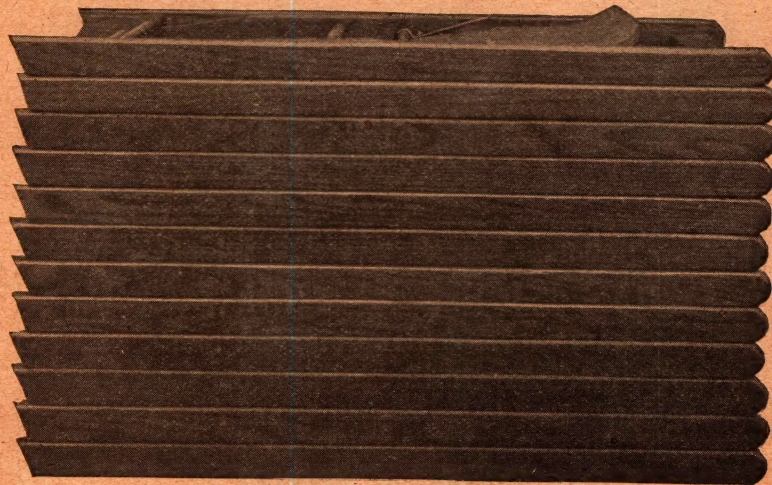
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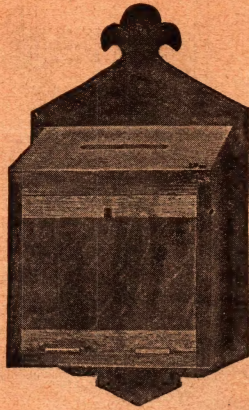
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---

She had just fed the tramp and felt it a matter of principle to make him do some work.

"You may take down the front storm door."

"S-s-sorry, mum," replied the tramp, quaking like an aspen leaf.

"I've g-got t-the s-shaking ague."

"Oh, well, then, you can sift the ashes."

---

Messenger—"Who's the swell ye was talkin' to, Jimmie?"

Newsboy—"Aw! Him an' me's worker together for years. He's the editor o' one o' my newspapers."

---

The teacher was relating all the authentic information recorded in the Bible about Methuselah, also various anecdotes gleaned from less reliable sources. In conclusion she said: "Now are there any further questions you would like to ask about Methuselah?"

"I'd like to know," said the most interested youngster of the lot, "where all his birthday presents are buried!"—*St. Louis Times*.

---

Several members of a women's war-working party had assembled at the house of another member, and were chatting with the little daughter of their hostess.

"I hear you are a great help to your mother," said one.

"Oh, yes," replied the little girl, "mamma gives me a task to do every day."

"Oh!" remarked the lady, "and what is your task for today?"

"I have to count the spoons after you have all gone."—*Tit-Bits*.

---

Tom—"Pa, you remember you promised me five dollars if I passed in school this year."

Pa—"Yes."

Tom—"Well, you ain't gonna have that expense."



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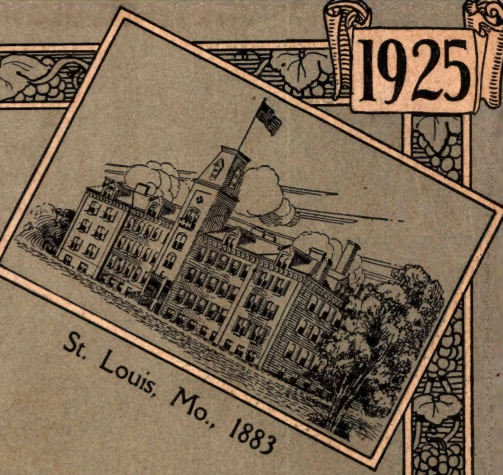


1850



Marthasville, Mo., 1850

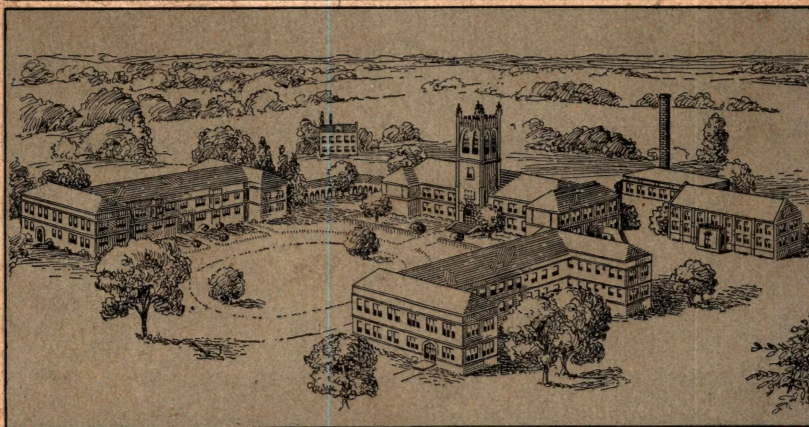
1925



St. Louis, Mo., 1883

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things.

*Romans 10: 13—15.*



Eden Seminary, Webster Groves, 1924